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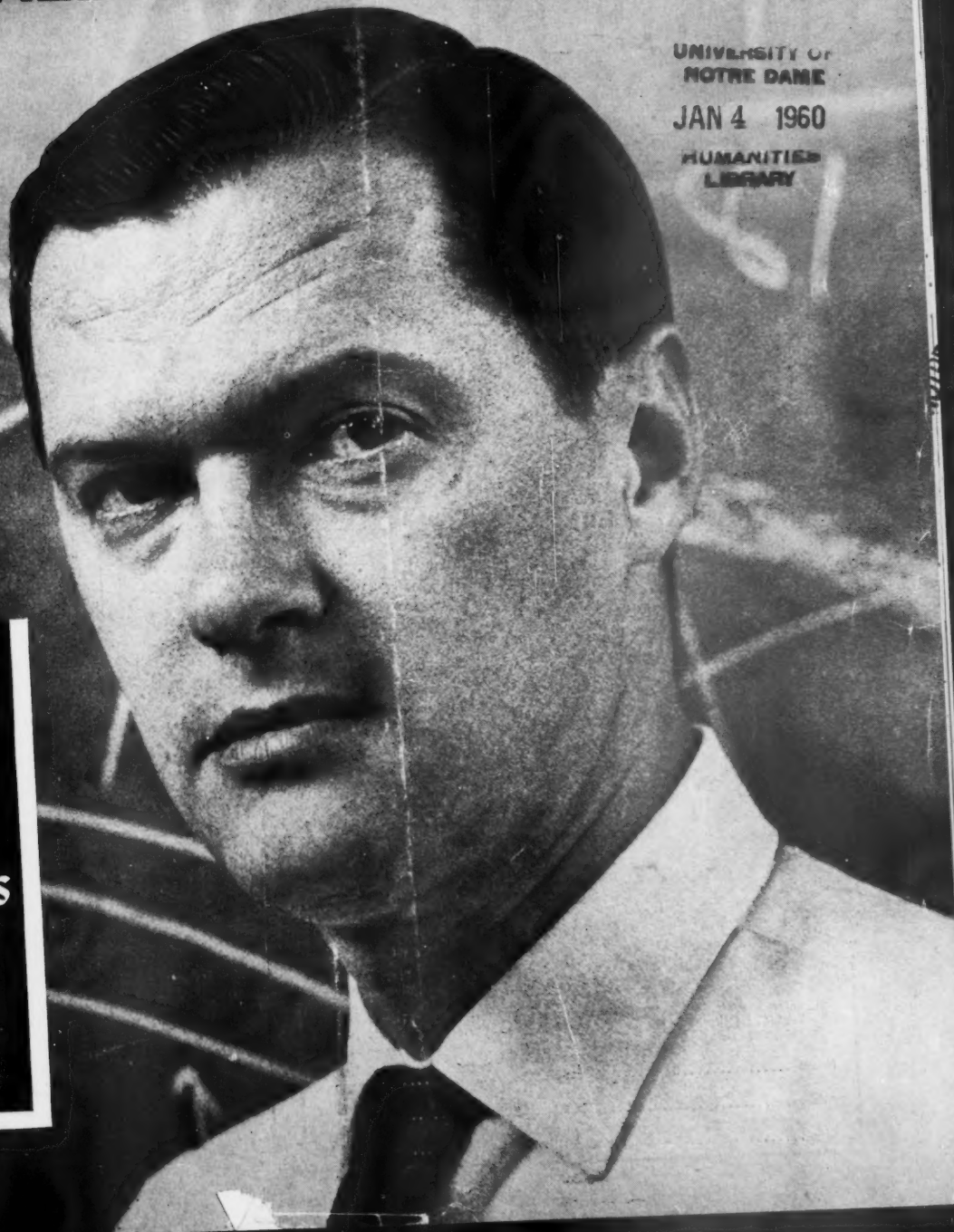
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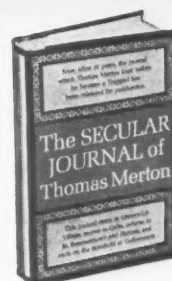
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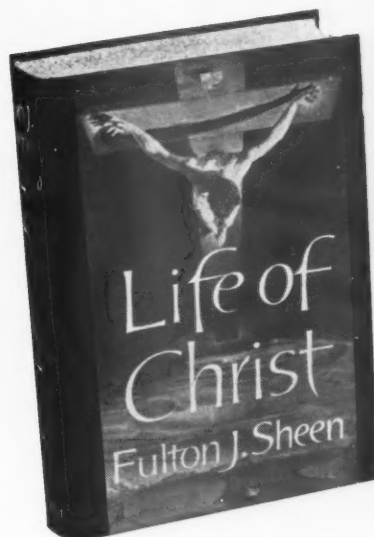
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Letters

THE ONLY WAY

I have been receiving your admirable magazine for many years now, and each new edition is received with delightful anticipation. The deep religious tenor and high caliber of the magazine are stimulating in a variety of ways.

May I compliment you on the publication of the splendid article by Harold R. Bronk, Jr., former Anglican clergyman. I enjoyed it from start to finish. The frank, candid manner of the author and no-less his literary style were most uplifting. His deep understanding and love of the Holy Faith, the Holy Mass, and Catholic liturgy in its various forms are beautiful beyond description. I feel myself a more appreciative son of Holy Mother Church for having read his article. . . .

ED SCHNAUBELT, JR.

DETROIT, MICH.

The article, "The Only Way I Could Go" (November) by Mr. Harold R. Bronk, Jr., was very inspiring.

I was especially struck by Mr. Bronk's comments about a lack of hymns, psalms, and prayers in the Catholic Church. Sad to say that, on the whole, the comment is very true, but it is doubly sad because the situation need not and should not exist. . . .

FRANK J. WODZINSKI

ELIZABETH, N. J.

PUERTO RICO

My warmest congratulation to your good magazine for the well-written article on Puerto Rico. (November).

The island of enchantment has to be known all over the world, so that other peoples can know that Puerto Ricans are peace lovers, gentle, and hospitable people. . . .

ANGEL MANUEL RODRIGUEZ
SAN JUAN, PUERTO RICO

After reading the article about Puerto Ricans written by Richard Gilman and John McNiff (November issue), I have come to the conclusion that we Puerto Ricans are now faced with another kind of "exploiter," namely, the American writer. It is difficult to decide whether the article is intended to defend us or to ridicule us. For the last twenty years,

THE SIGN, a monthly publication, is owned, edited, and published at Union City, N. J., by the Passionist Fathers. (Legal Title—Passionist Missions, Inc.) Subscription price \$4.00 per year, two years for \$7.00; three years for \$10.00 in the U.S., its possessions, and Canada. For foreign subscriptions add 50¢ a year. Second Class Postage paid at Union City, N. J., and at additional mailing offices, under the Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Par. 4—Sec. 438, Act of May 28, 1925. Vol. 39, No. 6.

writers have been telling exactly the same story about us. Puerto Ricans have made some progress in all those years, but not so the story, which remains exactly the same: we are poor, we are sick, we are lazy, we are dark, we live on relief, we know no English, we are delinquents, we are criminals.

The way we are unjustly described by writers, you would think we are beings from another world. Very soon we will start having prejudice against ourselves. We will feel different from other human beings, and we will wonder why God made us so strange if He intended us to live among the normal people of the world.

Landlords and racketeers exploit our pockets, but writers exploit our very souls. They are the ones who really hurt us, not the landlords, who provide for us even a slum in which to live, when no one else seems to care.

It is worthy of note that these two writers chose Harlem, where only a small percentage of Puerto Ricans still live, as their ideal place to get a full story about Puerto Ricans—unless prejudice itself was in their minds, since Harlem is mainly inhabited by American Negroes, not by Puerto Ricans—and then present to the American public the so-called "full story," as if all the Puerto Ricans in general lived in Harlem. This is absolutely ridiculous.

If the full story about Puerto Ricans was what they wrote in their article, we would have good reason to despair. But fortunately, this is not the real, full story. We have a lot of things, both here and in Puerto Rico, to be mighty proud of, which the writers failed to mention. Puerto Ricans in this country live in about the same condition as Americans and other nationalities live. Those who can afford it live well and comfortably, and those who are poor live poor. So it is about time writers stopped worrying about our miseries.

(MRS.) C. M. RIVERA

CHICAGO, ILL.

The authors wrote mainly of Puerto Ricans in Spanish Harlem, not Negro Harlem, a different area. Far from "exploiting" the Puerto Ricans, the authors set the record straight by exposing the fallacy in many of the charges commonly made against Puerto Ricans.

RACIAL PREJUDICE

Thank you for the article by Joel Wells on racial prejudice, in your October issue. Such an account, written from personal experience, can be persuasive indeed. Many people of all sections can learn from the example of such a man of good will as Mr. Wells.

N. P. MADDEN

CHICAGO, ILL.

CATHOLIC RELIEF SERVICES

The article in your November 1959 issue "Charity Keeps Viet Nam Free" shows the Catholic Relief Services as one agency through which a "people to people" program of welfare assistance is operated.

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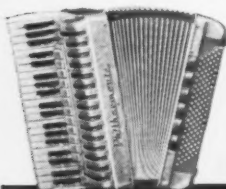
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I have been unable to ascertain whether or not a branch of Catholic Relief Services functions in Montreal and would appreciate it very much if you could let me know where, in the United States, I could address this agency with the view to obtaining information on some form of assistance to Vietnamese children along the lines of the Foster Parents' Plan.

(Miss) M. A. KEITH
MONTREAL, QUE., CANADA

All correspondence for Catholic Relief Services-N.C.W.C., should be addressed to: 350 Fifth Avenue, New York City.

"UP FROM LIBERALISM"

I have always been fascinated with the ability of critics and book reviewers to tear down some other author's work as Thomas P. Neill attempts to do with William F. Buckley's *Up From Liberalism*. Fortunately, on this occasion, Mr. Neill suggests that "A better analysis of Liberalism, revealing its basic philosophical defects, is still needed." Since Mr. Neill reveals himself to be so well versed on the subject in question, may I suggest that he get busy at once and write this much-needed book.

PAUL J. McMAHON
BINGHAMTON, N.Y.

Cf. The Rise and Fall of Liberalism, by Thomas P. Neill, Ph.D. (Bruce)

"AMERICAN HOME LIFE"

In regard to "American Home Life" (December, page 14), I heartily agree that there is a healthy trend developing in American families. No other generation has been so close to its children and their activities.

Our parents and grandparents usually served dinner to the children separately—to name just one difference. They were never called upon to be Brownie leaders, Cub Scout leaders, room mothers, or Little League coaches, or to attend the numerous meetings and committees imposed on parents of young children today. The parochial schools demand as much of the parents' time as do the public schools.

Thank heaven we aren't expected to bake our own bread etc., (page 57) any more. The generation that did that did not work as hard as we do. I say hooray for automation. Without it, there would be no free time for parents, who have precious little as it is.

PATRICIA L. McDONOUGH
CORONADO, CALIF.

LUBLIN UNIVERSITY

Congratulations for the soul-stirring article by Judith Friedberg on Lublin Catholic University. She could not have said less, she might have said more. It has operated as an initial spark to action and to potential chain reaction. More power to contributions such as this . . .

LOUIS PHILIP COSTA
BOSTON, MASS.

CATHOLIC ALASKA TOURS

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FIRST THINGS FIRST!

I have many papers to correct and much work to prepare, but as soon as THE SIGN arrives, I'm selfish—I want to get it first; my first reading is always Father Gorman's page. I just finished reading it. Now I want to use the magazine for my History, Civics, and Government classes—one hundred of the finest young men and women Chicago can produce. . . .

SISTER MARY ADDOLARATA, B.V.M.
CHICAGO, ILL.

We think that you have an excellent magazine—one which is surely a reflection of the Mind of Christ. . . .

SISTER M. EILEEN

ELWOOD, INDIANA

DISAPPOINTED

I am a student in a Catholic high school.

To supplement our religion course, we subscribe to THE SIGN; however, in October's issue we were disappointed by the fact that it contained no article about our Blessed Mother.

Personally, I enjoy most of the articles in your splendid magazine.

JEREMIAH HANLEY

STATEN ISLAND, N.Y.

GOOD ST. ANTHONY

Truly, Father, I have not always seen eye to eye with you in the past . . . and giving the time to analyze these differences is very difficult for a widow with two loud boys to confine on the premises much of the afternoon and evening.

For one thing, I'm a Republican—for another, I'm all for the Right to Work. So you see it bothers me to think that many of the writers in THE SIGN feel these two are incompatible with being a Catholic.

However, I promised St. Anthony I'd subscribe if he helped me out of a jam today, and he did; so here we go again!

MRS. M. LE MANS

PHOENIX, ARIZ.

BOOK REVIEWS

Your book reviews are a feature I particularly like, and it is through your paper I discovered *Late Dawn* by Elizabeth Vandon and was able to get a copy.

GRETA BARRETTO

VIJAYAWADA, SOUTH INDIA

COMMENT

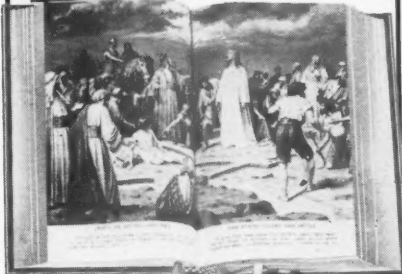
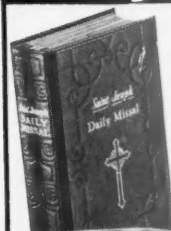
In renewing my subscription, I do so with the hope that you will continue your position re: labor unions. As a lifetime-union member, it is refreshing to know that there are some people who still understand, and do not ignore, the fundamental principles of unionism; that the majority of unionists and their leaders are sincere, honest, and dedicated men and women; and that the exaggerated publicity concerning a few wrongdoers

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is intended to discredit the entire labor movement. It is my belief that unions, such as mine, are necessary to protect and defend the rights of working people in a morally corrupt economic system.

H. JOSEPH BEEKER

MT. EPHRAIM, N.J.

Just a small note to tell you how much I enjoy your magazine, THE SIGN. Your up-to-date stories on the stage and screen are very interesting, as are those concerning national, international, and religious matters.

T. HARWOOD

WATERBURY, CONN.

MORE DOGMA?

THE SIGN is the ideal Catholic publication for the family. Father McDonough's "The Sign Post" is the first thing for which we fish. Could you possibly answer more questions of dogma? This is so enriching and rewarding.

MRS. R. W. GILBERT

PASADENA, CALIF.

NOVEMBER SIGN

Please accept my sincere thanks for the excellent November issue. The articles "Glory to Our Lady," "By 1965 . . . or Never," "The Only Way I Could Go," and "Is Mr. K. Frightened?" were interesting, fascinating, and soul-searching.

The Catholic Church is fortunate in numbering among its adherents men like Father Louis Gigante, Harold R. Bronk, Jr., and Ralph Gorman, C.P., and women like Helen C. White, Katherine Burton, and Phyllis McGinley.

WILLIAM A. LONG

NORTH ANDOVER, MASS.

THE CURE OF ARS

I found your article on "Miracle of the Curé of Ars" in the August issue very inspiring, especially the Curé's great self-denials and his mother's words to his father ("Your will—or God's?") pertaining to the Curé's priesthood, as his father was against it. I am sure has made every reader think twice; we could all apply this to ourselves. Also the Curé's struggle for knowledge has helped me, because I also am a student.

JERRY JOHNSON

TOLEDO, O.

A WORD OF PRAISE

Congratulations on the continued excellence of THE SIGN. It surely made a deep impression on many readers to observe that you are sending photographers as well as writers all over the world and accepting both articles and pictures from outstanding foreign contributors. The dramatic "available light" pix of Jacques Lowe are, in my opinion, about the best of any photo-journalist.

BROTHER E. IGNATIUS, F.S.C.

BELTSVILLE, P.O., MD.

The SIGN[®]

January, 1960

Volume 39, No. 6

National Catholic Magazine

ACTRESS



17

Backstage and up in Vermont with Mary Martin as she meets Maria Trapp; a Broadway hit is born

PILGRIM



36

Thaddeus Timony, an American who suffers from multiple sclerosis, goes to Lourdes and finds strength

LEGISLATOR



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Mrs. Kathryn Granahan, a Congresswoman with a strong bill, is out to slay the smut barons in the land

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by Ed Lettau**

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EDITOR: Rev. Ralph Gorman, C.P.; ASSOCIATE EDITORS: Rev. Gerard Rooney, C.P., Rev. Jeremiah Kennedy, C.P., Douglas J. Roche; ART DIRECTOR: Frank Rossi; CONTRIBUTING EDITORS: John C. O'Brien, Washington; Jerry Cotter, Drama; Red Smith, Sports; Katherine Burton, Women's Interests; Rev. Aloysius McDonough, C.P., The Sign Post; John P. Shanley, Television and Radio; Clifford Laube, Poetry
BUSINESS AND CIRCULATION: Rev. Donald Nealis, C.P., Business Manager; William C. Reilly, Promotion Director; Frank R. Magnin, Advertising Manager; FIELD REPRESENTATIVES: Rev. Pius Trevo, C.P., Director; Rev. Brian Mahedy, C.P., Rev. Edmund McMahon, C.P.

Address all correspondence to THE SIGN, Monastery Place, Union City, New Jersey

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Chair of Unity Octave

ECCLESIASTICAL disunity is a centrifugal force which moves farther and farther from the center of unity with the passage of time. This thought was well expressed a hundred years ago by the German historian, Johann Dollinger, when he wrote: "At first the Byzantines said: 'We recognize only Patriarchs, and each of these governing only a portion of the Church; but no Pope, no head of the Patriarchs.' Then came the English Church and it said: 'Neither Popes nor Patriarchs, but merely Bishops.' The Protestants of the Continent declared: 'No bishops either, but merely pastors, and above them the sovereign of the country.' Subsequently came the new Protestant sects of England with the declaration, 'We have no need of pastors, but only preachers.' Finally appeared the Friends (the Quakers) and many more communities who have made the discovery that 'preachers also are only an evil, and every man should be his own prophet, preacher, and priest.'"

Dollinger should have been present at a merger meeting of two Protestant sects held a few months ago in this country. There were long and heated arguments as to whether they should acknowledge Christ and call themselves Christians.

The Catholic Church has struggled heroically to reverse this trend and to bring to the one true fold lapsed Catholics and all outside the Church.

One of the most important movements in modern times in the cause of church unity is the Chair of Unity Octave. It was begun by Father Paul James Francis, S.A., in 1908. The strange thing is that he started it while he was still a non-Catholic. He, and the Society of the Atonement, a religious order he had founded in the Anglican Church were the first fronts of his Unity Octave. They entered the Catholic Church as a group in 1909. It is extraordinary that the Church has blessed and promoted a devotion begun by non-Catholics and has welcomed an Anglican religious community and approved it as a Catholic Society.

The Chair of Unity Octave is a special period of prayer for unity. The Octave begins on January

18, the feast of the Chair of St. Peter at Rome, and ends on January 25, the feast of the Conversion of St. Paul. The Chair of Peter is the symbol of the authority given Peter and his successors by Christ and therefore of Catholic unity. The feast of the Conversion of St. Paul commemorates one of the most dramatic events in the history of the Church: the sudden and miraculous conversion of Saul the persecutor into Paul the Apostle. This period of prayer has been approved and encouraged by recent popes and is now observed throughout the world.

This year the Chair of Unity Octave should be celebrated with extraordinary fervor. The pontificate of every pope is characterized by certain particular efforts and accomplishments. We do not think it is too early to say that the reign of the present Holy Father will be remembered in history as a time of extraordinary striving for church unity. No other work is closer to Pope John's heart. It is constantly on his mind; he returns to it again and again in his public discourses and private conversations. Promotion of church unity is one of the chief purposes he has in mind in convening a general council of the Church.

THE individual Catholic can play an important role in promoting Christian unity. One means is fervent prayer, particularly during the Unity Octave, that God may enlighten those outside the Church and bring them back into the one fold under one shepherd.

Another powerful means is good example. A Catholic who denies his faith in his actions is an obstacle to conversions. A Catholic who practices his faith is an apostle. In the first centuries of the Church, the pagans were converted by the example of Christians more than by their words. It is still true today that prayer and good example are the most powerful means at our disposal to win souls to Christ.

Father Ralph Gorman, C.P.



Editorials in Pictures and Print

Freedom and Peace

As we honor the Prince of Peace, it is most fitting to consider the wise counsels of the American bishops on the subject of freedom and peace. First, and highly important, is the fact that the hierarchy deliberately joined the two. There can be peace without freedom. But it is the peace of the conquered, the peace of the slave.

The bishops' statement emphasized the fact that true peace must be based on justice and brotherhood. Unless the moral law is honored, we have merely an armed truce and not real peace. So long as the Communist world embarks upon aggression and subversion, world tensions will persist.

But we cannot make Communism the sole cause of the world's evils. Colonialism left its heritage of bitterness now being expressed in extreme nationalism. The rising hopes of newly freed peoples must be met, or they will seek drastic and often bloody solutions. Nor can we overlook the danger posed by moral laxity at home. A weak nation invites aggression.

The bishops advocate a many-sided solution, after having given an analysis of current world-wide problems. For the poor, developing nations of the world, they advocate continued technical assistance and developmental loans. But they also stress the advantages of normal international trade and investment, in preference to government aids.

Their judgment on Communism is absolute in principle but flexible in terms of tactics. They recognize the intrinsic

evil of Communism but also note that some nations are worse than others in applying these principles. Accordingly, they do not close the door to negotiation for peaceful conditions, provided only that we are realistic in our appraisal of the obstacles to be faced.

The statement also calls upon us to make an earnest examination of our own consciences. We talk about Communist materialism and our own religious ideals. Yet too often the "American way" is described only in terms of material living standards. "We have aimed our efforts at satisfying the body and, paradoxically, have allowed the Communists to capture the minds of men."

By implication, the bishops also warn those whose only approach to the problem of Communism is one of denunciation. They urge that we aim at nothing less than the conversion of the Communist world. "We should storm heaven with prayer and penance," praying "with humble hearts, free of hatred and a spirit of revenge."

The moderation and sanity of the bishops' message should be a warning to all of us. Two dangers in particular must be avoided. One is falling for an oversimplified approach and an attractive slogan. We are dealing not only with complex problems but also with rapidly changing circumstances. Just to cite one example, the Russia of today, with nuclear weapons, missiles, and moon probes, calls for a different approach from that needed for a much weaker Russia twenty years ago.

Another danger is that of internal division caused by embittered and personal debate about means to an end.

Bishop John J. Wright of Pittsburgh, left, and Archbishop Anthony Bashir of New York, Metropolitan of the Syrian Antiochian Orthodox Church of North America, shared a platform in Pittsburgh and agreed that the first step in the reunion of Christendom in all likelihood lies in the reunion of the Catholic and Orthodox Churches. Bishop Wright cited the "common heritage" of the Catholics and Orthodox. "... Whatever our differences, we, more than most, have clung to the concepts of the supernatural, the sacramental, and the spiritual in the vivid sense that the Fathers of the Church understood these"

RELIGIOUS NEWS



For example, much unnecessary heat has been engendered about loyalty oaths for students receiving government loans. No American wants to help native Communists with government funds. But many disagree about the best way to avoid this result while helping worthy students.

Christian charity is still the queen of the virtues.

Birth Control Debate

The current, national debate over artificial birth prevention methods has been shaping up for a long time. As the arguments are refined, it will become evident that there are two radically different views of life in conflict.

Proponents of artificial birth prevention methods brought the debate to a head by their intense activities during the latter part of 1959. One got the impression that a heavily organized campaign was afoot, designed to make the United States Government the spearhead for a world-wide drive to control national populations by artificial birth prevention devices. Against a backdrop of genuine international concern over mounting population pressures, there came forth, in rapid succession, the Draper Report to the President, the Stanford University Research Institute Report to the Senate Foreign Relations Committee, the Report of the State Department Intelligence, the Report of the American Public Health Service, along with the various statements made by the Protestant World Council of Churches, the American Jewish Congress, and the American Planned Parenthood Federation. All expressed concern over rapidly expanding populations and called for, or at least insinuated, the use of artificial birth prevention devices as a remedy for "the problem." Sir Julian Huxley made an urgent appeal for the formation of a special U.N. agency to control world populations. Arnold Toynbee and Sir Charles Darwin also appealed for birth preventive measures.

Then, on November 25, the American Catholic hierarchy took special cognizance of the concern over population pressures and made constructive suggestions for meeting this challenge with intelligence and compassion. At the same time, the bishops affirmed the traditional Christian teaching condemning the use of contraceptives, abortions, and sterilization as being immoral means for controlling births.

The explosions which erupted in American public opinion will resound for a long time to come. The bishops made it clear that the Church will not change her basic position. Amidst the clouds of confusion generated by many quasi-hysterical proponents of artificial birth prevention, we hope our fellow Americans of good will will try to understand the big reasons behind the adamant decisions of the Church.

Two Views of Life

There is a "modern" view of life quite commonly held today which is radically opposed to traditional Christianity. In his book *Christian Responsibility*, Dr. Justin Wroe Nixon, of the Rochester-Colgate Divinity School (Protestant), examines this "modern vision of reality" in the light of the statements of its many spokesmen. While heartily disagreeing with it, he sums it up: man is just an animal, substantially no different from the other animals of field and forest. He was spawned by the unconscious earth and eventually the earth will swallow him again without regret. Meanwhile, the world is important to him only insofar as it satisfies or thwarts those desires which daily well up within him. Moreover, the only way in which he knows this world is by the impact it makes on his daily experience.

Except for its softness and sensuality, this view of life is basically the same as materialistic Marxism. It is this

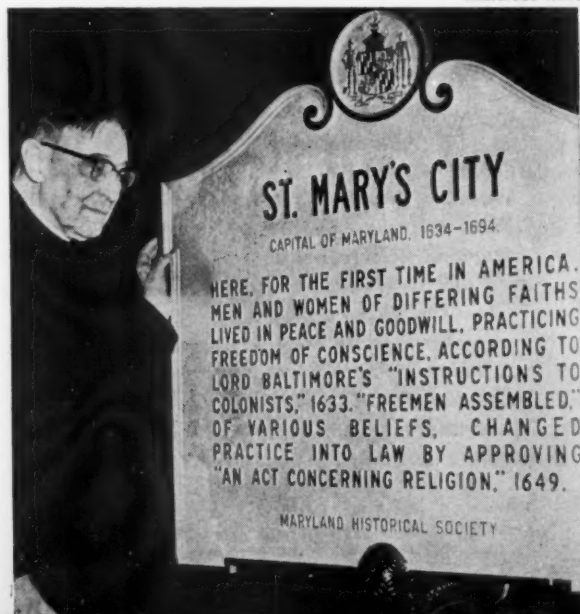


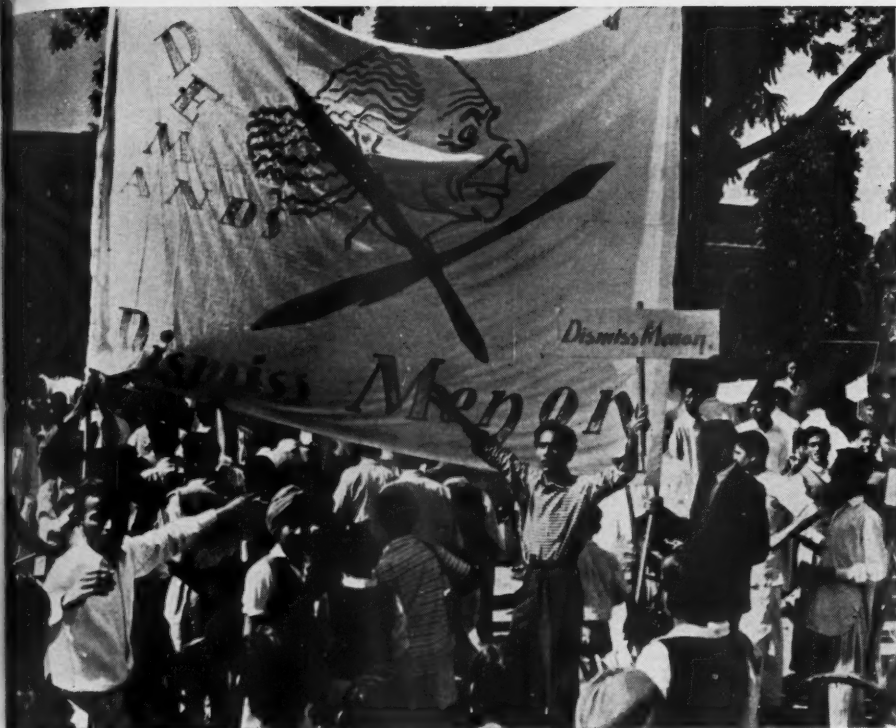
UPI

At McMurdo Sound in the Antarctic, U.S. Navy personnel lower the American flag at day's end during last year's Operation Deep Freeze. Twelve nations, including Russia, have agreed to a treaty banning military activity in that continent and providing a new type of inspection system. Let's see if we can trust the Reds in the polar region

A historical tablet at St. Mary's City, Md., calls attention to the role Maryland played as the first colony in America to guarantee religious liberty. Catholics don't need to take a back seat to anyone on that score. Father John LaFarge, S.J., who unveiled the tablet, called for a "seasoned, reasoned dialogue" on religious issues

RELIGIOUS NEWS

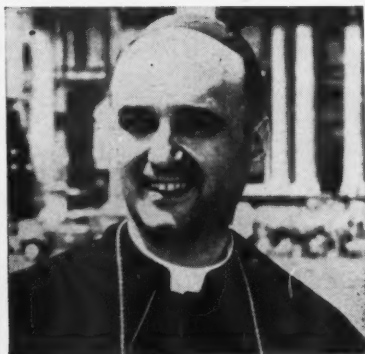




GILLOON

India's petulant Defense Minister, Krishna Menon, has denied that he belittled the Chinese Communist threat to

India's borders, but this hasn't satisfied the students demonstrating in front of Nehru's residence. Not only the students but many widely respected Indians have demanded Menon's resignation



RELIGIOUS NEWS

UPI

Aloysius J. Cardinal Muench, left, and Albert G. Cardinal Meyer are the newest of the U.S.' six cardinals. Only Italy (31) and France (7) have more cardinals than the U.S.

One of America's best known nuns, Sister Maria del Rey, M., reads Dust On My Toes, latest of five books. She set out to be a reporter, now is a foreign correspondent of Faith

Lin Suk-Fong is the first Hong Kong child to be helped by the Foster Parents' Plan (New York). For \$15 a month you can "adopt" a child who needs help desperately



UPI

"modern" vision which has immeasurably weakened Western civilization during the past two centuries. And anyone who knows the history of Western thought in the past century knows that even many Protestant divines have adulterated traditional Christianity with much of this "modernist" thinking. Oftentimes, they have lapsed into states of agnosticism, pantheism, or even atheism. Many Protestant ministers have remained loyal to belief in the Divinity of Jesus Christ; yet many have forsaken not only belief in the Church but even belief in Christ Himself. The article entitled "The Agony of Religious Doubt," in the December issue of *Cosmopolitan* magazine, points up the confusion and doubt of many Protestant ministers. (In the same article, Catholics in general and particularly the clergy come off much better.)

It is no wonder that Pius XII, in his Christmas Message of 1954, deplored not only the Red, militant atheism of the camp behind the Iron Curtain but also the white, sickening atheism and indecision of many Western leaders of thought and policy. He especially deplored that segment of ill-equipped leadership which goes in for planning the destinies of the world. He warned us against the moral relativists, the cynics and skeptics, who boast that they have no absolute standards of right and wrong, truth and falsehood. The Pope went on to say that should Communism momentarily triumph, these men would find themselves easily adjusting to the new order of things.

The Catholic view of life is in radical conflict with such man-made visions of experience. And it is in such a major question as the meaning of sex that the Catholic view of life shines steadily through the centuries.

For the Church, sex is a deep and sacred mystery, because man is involved in deep and sacred mysteries. The use of sex is not determined by man's fancy. It is predetermined by nature and God. Its use is meant to reflect that higher, creative union between Christ and His Church. It has far more significance than the momentary mating of male and female. Its natural purpose is profoundly more specialized than simply fostering affection between a man and a woman. It is the gateway to life—to an ever-expanding life process whose final purpose lies far beyond the horizons of this little planet. As men use sex in conformity with God's plan, the Creator will see to it that His plan is finally realized, for His own glory and the eternal happiness of His creatures. God is Ruler of the Universe.

The Church has a deeply reverent attitude toward sex. The bodies of her children are temples of the Holy Spirit of God. God is intimately present to them, even in the use of sex. God's creative power is specially at work when a new child is conceived and a new soul is immediately created by God so that the child will be born in the image and likeness of God, capable of the adventure of life everlasting. God's love elevates and ennobles man's love.

For the Church, the basic issue is not how many people shall have how much to eat in how many houses on how many acres. All these questions are matters of keen concern and for reasonable discussion between intelligent men of good will everywhere. (See interview with Wm. Gibbons, S.J., *The Sign*, Feb. 1957. Reprints available; see page 72. See also pamphlet, *The Catholic Viewpoint on Overpopulation*, by Anthony Zimmerman, S.V.D., Divine Word Publications, Techny, Ill.) For the Church, however, the basic issue in this present controversy is whether the world shall be governed by human whim or divine law. If the Church were not divine, it would be arrogant for her to speak for God. But that is precisely the mystery of the Catholic Church.

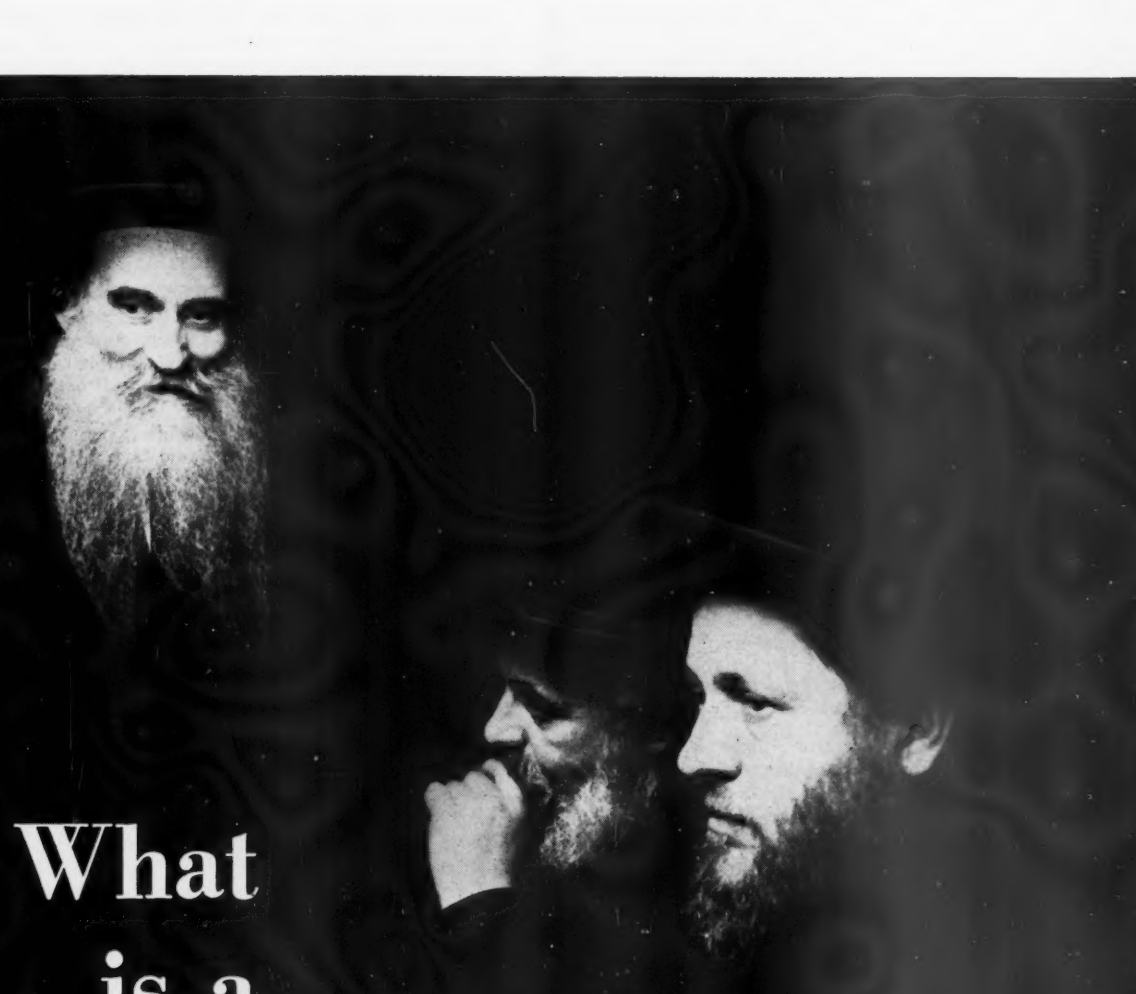
VIEWS IN BRIEF

TWELVE RULES. On page fifty-six, Katherine Burton writes about the lawlessness of youth. The following item on the same subject may be of interest. It has been distributed by the Houston, Texas, Police Department. Its title: "Twelve Rules for Raising Delinquent Children."

- "1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute. . . .
3. Never give him any spiritual training. Wait until he is twenty-one and then let him 'decide for himself.'
4. Avoid use of the word *wrong*. It may develop a guilt complex.
5. Pick up everything he leaves lying around. . . . Do everything for him so that he will be experienced in throwing all responsibilities on others.
6. Let him read any printed matter he can get his hands on.
7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
8. Give a child all the spending money he wants. Never let him earn his own way. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.
10. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourself by saying, 'I never could do anything with him.'
12. Prepare for a life of grief. You will likely have it."

On Thinking vs. Rushing. We're sick of the TV scandals and exposés of the myriad of cheap crooks we suffer among us. We've had enough of procrastinating repair men and shoddy workmanship in the things we buy. We're fed up with soot-filled cities, jammed highways, the choice between inflation and recession, international ingrates like Castro, and Russia's terror tactics—whether in the space war or the ruble war. As we turn the calendar on a new year and new decade, there are some mighty big resolutions the whole world could make. But the morning of January 1 will doubtless see this cosmic sickness still with us. What to do? We might stand a better chance of successfully living with our problems if we learned the art of composure and meditation to release a new wellspring of energy within us. We may preserve our sanity in the Sixties if we take as our motto, "Less Rushing, More Thinking."

The Happy Life. Any unbiased observer of beauty knows that nuns are the most beautiful class of women in America. The freshness and vitality of their complexions are breathtaking. The clearness and beauty of their eyes, the smooth texture of their skin, the delicate artistry of their hands call out for the most eloquent of descriptions. The holiness, discipline, and spontaneity of nuns have endeared them to the country. The American public—whose hallmark is the search for happiness—sees in nuns the fulfillment of that longing. Small wonder, then, that two recent studies show that a twenty-year-old girl entering a convent will probably live four years longer than her counterpart in the world. The life expectancy of nuns has now reached eighty years. Their contagious joy, apart from being good for the Church, is apparently good for themselves.



What
is a

JEW?

*A Sign Interview
with Father John M.
Oesterreicher,
expert on Judaism*

Briefly, what are Jews?

A mystery.

That is certainly brief. Would you mind explaining it?

Other peoples came into being as the result of biological, geographical, political, and cultural factors. Though these factors were not absent, the Jews, if we follow Scripture, owe their origin to none of them but to a word of God. They were conceived, as it were, when God commanded Abraham to go forth from his father's house and abandon himself to the adventure of faith. Their birth, too, was due to a divine initiative. One can hardly imagine men more unlikely to be chosen than the Hebrews in Egypt. They were crippled in body and soul, degraded by slave labor and the idolatry of their masters. Yet, they were freed from bondage and shaped into a people of divine service.

What was it that made the Jews so acceptable to God?

His love, which gives no reason because it is its own reason. No earthly measures recommended them for their role. They were small in numbers; they were politically

insignificant, but God bound them to Himself in a unique covenant. Their culture was in many ways inferior to that of Egypt, Babylonia, and Assyria; today nothing is left of the latter but museum pieces, while the Hebrew Scriptures still stir the world.

Would you call the Jews a people of mystery even after they rejected Christ?

Yes, I would. The Bible describes them as stiff-necked and at the same time as never to be forgotten by God. When Jesus came, Jewish officialdom rejected Him, and the majority of the people let the decision of their leaders go unchallenged. Thus they missed their greatest opportunity in history. Still, St. Paul calls them "dear for the sake of the fathers" and holds out to them and to the world the promise of a future more glorious than all that went before.

How does the worldly Jew figure in this?

There is something not of this earth even about him. At services in the synagogue a pointer, with a little hand at its end, is used to help the worshiper in the public reading of the appointed biblical passage. Even the Jew who has lost much or all of his spiritual heritage is like this pointer, the *yad*. Unwittingly, he bears witness to God's dealings with his people; by his very existence he recalls Abraham, Moses, and David; John the Baptist, Mary, and the Apostles.

What do you think of the various designations commonly given to Jews? Are they a race?

In the scientific sense of the word, Jews are not a race. Some are long-headed, others medium-headed, still others short-headed. Many have black hair, but there are quite a few who are red or blond. With some exceptions, like the Falashas, the dark-skinned Jews of Ethiopia, Jews together with all light-skinned peoples are of Caucasian stock.

You spoke of the scientific meaning of "race." Is there another?

There is a wider meaning, as when we speak of "the human race" or "that race of lawyers." Here race means any group whose members have in fact sprung from a common forefather or who are in so many ways alike that they seem to have the same origin. In this sense, Jews can be called a race, for to be a Jew is to be a descendant of Abraham either by birth or by "adoption." When Moses took a Medianite woman to wife, she became a daughter of Abraham. And Ruth, the Moabite, in remaining with her mother-in-law and accepting the God of Israel, became not only part of the Jewish people but the ancestor of David and thus of Jesus. To call Jews a race in this general sense is, therefore, not incorrect, but I myself would never use the word. Its meaning is blurred. It is tainted with pride and murder. It evokes the memory of Hitler, who in the name of a fictitious master race, heaped abuse on all Jews and sent millions of them to death.

Judaism is often spoken of as a culture. Do you agree?

No. To be sure, there are prevalent Jewish attitudes, among them: love of learning, a readiness of parents to sacrifice everything for their children's education, a sense of obligation toward the poor and less privileged. They may be called cultural patterns. But by and large, American Jews are American in outlook and differ from Yemenite or Moroccan Jews as other Westerners differ from Arabs in Yemen or elsewhere. At present, Jews from 102 countries have settled in the State of Israel; they have come, to quote

David Ben-Gurion, "not only from different countries but also from different centuries, some from the twentieth, others from the fifteenth, still others from the seventh. . . ."

Are Jews, then, a people or are they followers of a religion?

Both, rather than one or the other. Jews are a people of its own kind, a people whose history and destiny are intimately connected with their faith. In the past, Jews always saw themselves as men whose ancestors stood at Sinai, who with and through them heard the terrifying voice: "I am the Lord your God" and the tenfold imperative of a just life. "Only a people" or "only a religion"—these are modern views that do not correspond to the theological reality of the Jews. But even modern Jewish writers like to speak of Judaism as a "people-religion."

To switch from the mystery of Jewish existence to the clarity of figures, how many Jews are there?

Even the figures are not without obscurity. According to the estimate of the *American Jewish Yearbook* of 1959, the world Jewish population is over twelve million. Of these, more than six million live in the Americas, close to two in Asia (1,780,000 in Israel alone), not quite two and a half in Russia and her satellites, over one in the rest of Europe. There are an estimated five and a quarter million Jews in the United States, more than two-fifths living in and around New York City.

How many American Jews belong to a synagogue?

Again, there are no exact data. To quote once more from the *American Jewish Yearbook*, this time of 1958, there were in 1957 about 720 synagogues affiliated with the Union of Orthodox Jewish Congregations of America, 600 with the Conservative body, the United Synagogue of America, and 550 with the Union of American Hebrew [Reform] Congregations. These associations are voluntary. There are also about 2,300 unaffiliated synagogues; moreover, since 1957 several new houses of worship have been built and new congregations founded.

If one follows the approximate calculation of the *American Jewish Yearbook* (approximate because congregations list as members only families and not individuals), the three wings of American Judaism have each roughly a million adherents. Unfortunately, membership in a synagogue is not equivalent to regular participation in its services. It often happens that a synagogue has a membership of over a thousand families, but only a hundred worshipers attend the Friday evening service, while almost all crowd the services of the High Holy Days.

Is the religious decline among modern Jews greater than that among non-Jews?

There are several countries in the world with overwhelmingly Catholic or Protestant populations where the ratio between those to whom religion is a vital concern and those to whom it is not is very much the same as that among Western



A convert from Judaism, Father John M. Ousterreicher is director of the Institute of Judaeo-Christian Studies at Seton Hall University, South Orange, N.J. He is the author of *Walls Are Crumbling* (Doubleday), a study of seven modern Jewish philosophers, and editor of *The Bridge, A Yearbook of Judaeo-Christian Studies*. He has spent his life mining the riches of the Judaeo-Christian heritage.

Jews. But we are struck particularly by the spiritual obtuseness of a Jewish friend or neighbor because Jews generally are "conspicuous." For some reason or other, things good and bad, especially the bad, that often go unnoticed among the rest of men, show up most graphically in the lives of Jews. Thus the spiritual crisis of the whole contemporary world is not only paralleled by an inner Jewish crisis, it is also seen there magnified, as on a large screen.

Can you give a sketch of the Orthodox Jewish outlook?

Orthodox Judaism holds fast to faith in the One God, Creator, Revealer, Lawgiver, Father, and Judge. Man is seen as God's co-worker, created good and free, free to obey, to rebel, and to repent. His existence does not end with the here and now, there is the life to come, there is the much longed-for world of messianic redemption, that is, a world of peace and plenty with neither sin nor sorrow to disturb it, and the resurrection of the just. Last but not least, Israel is God's people, chosen to bear witness to Him and be His beloved partner in the building of His kingdom, a kingdom to be built by the scrupulous observance of His will and law as manifested in Scripture and Talmud, that vast encyclopedia of rabbinical opinions and decisions on matters of Jewish law.

The Law, as traditional Judaism understands it, embraces a system of meticulous regulations on birth and death and the events surrounding them; on prayer, thanksgiving, work, and rest; on the slaughter of animals, on the kind of food that may be eaten, on the separation of meat and milk dishes—all of them regulations meant to consecrate each day. But to abide by this discipline in a society like ours is as difficult as to continue the ways of the Amish in a milieu completely foreign to them or, if I may exaggerate a little, to lead the life of a Trappist in the world.

What are the tenets of Reform Judaism?

Reform Judaism began as a revolt against the largely static character of Orthodox Judaism, which kept discussing intricate questions of a former day but took little notice of contemporary problems: the challenge of science and the demands of a changed society. Reform Judaism is, in the words of one of its thinkers, the conscious and sympathetic adjustment to modern life. Thus, revelation is said to be an ever-continuing process. Scripture is seen not so much as the word of God but as the fruit of the creative mind of the Jewish people.

In the spirit of adapting Jewish teachings to what it considers the needs of the present age, Reform or Liberal Judaism abandoned much of the traditional discipline (the phylacteries and dietary laws, for instance), changed the Sabbath observance, altered some of the festivals, and stressed more general than particularly Jewish ideas. A recent Reform author, Rabbi Daniel L. Davis, sees in the words of Job: "I know that my Redeemer liveth" no more than the truism that "through struggle and sacrifice man rises from the slough of despair to mount the way of hope for a better day."

How does Conservative Judaism differ from the other two wings?

While Reform Judaism began as a revolt against Orthodox insensibility toward the modern age, the Conservative movement arose as a protest against the sweeping changes introduced by the Reform rabbis. The movement—incidentally the only one native to America—is not averse to some change, but "there is," as Dr. Louis Finkelstein puts it, "all the difference in the world between proposing a change in a single law for the sake of saving the Torah



PHOTOS BY PPA, INC.

Orthodox Jews celebrate the Passover at a rabbi's home

and disregarding the whole of the Torah." (Torah in this context means the entirety of Jewish teaching, biblical as well as talmudic.)

The Conservative attitude can best be described as combining a sympathetic understanding of the needs of today with a loving respect for the totality of Jewish tradition. What makes Conservative Judaism difficult to grasp is the latitude it allows its members. There are those whose viewpoint is very close to that of the Orthodox. There are others—the Reconstructionists—who see in God not the living Lord but the sum of organized forces that forever turn chaos into order, who do not think that the Jewish people exists for the sake of obedience to the Law, rather that the Jewish religion serves the people as a means to their survival.

Can you tell more concretely how the three wings differ from one another?

Two instances, one of practice, another of faith, may well illustrate their differences. The traditional way of Jewish worship is to pray with one's head covered, because a bare-headed man is considered half-naked and thus lacking in reverence toward the Divine Presence. The custom has no biblical foundation nor has it always been considered binding. While the Orthodox have clung to it as to a law and the Conservative have kept it so as not to imitate non-Jewish manners, the Liberals have tossed it out in order to conform to Western ways.

Again, it is a belief firmly rooted in Jewish tradition that man, made in the likeness of God, is meant for never-ending life with Him. The dead will rise (opinions vary on who will participate in the resurrection) and in the world to come, where there will be neither eating nor drinking, the resurrected will enjoy the brightness of the Divine Presence, the *Shekinah*. Being men of tradition, Orthodox Jews have persevered in the belief that man's last end is communion with his Creator. In its latest platform, Reform Judaism implicitly denies resurrection but states that man's spirit is immortal. A beautiful little book of meditations, published by Reform Rabbis in 1923, calls "the hope of immortality the strength of our life." "Without the promise of life beyond the grave," the meditation continues, "our life on earth invites despair." Today, immortality is, if not expressly denied, at least played down. In its stead, a not very convincing life optimism is preached. Judaism is said to be a way of life that, neither fearing nor praising death, would have man make the most of

living. This is a far cry from the faith of ages. Finally, the belief of Conservative Jews seems to fluctuate between the Orthodox and the Reform views, depending simply on whether the believer leans this way or that.

Do Jews still believe in the coming of a Messiah?

In the past, the opinions of Jewish teachers greatly varied as to the when and how of his coming, even as to what he and the fruits of his advent would be like. Still, there can be no doubt that all through the centuries Jews have hoped for the appearance of a leader, a strong king, or "great, but humble teacher" of the house of David, who will restore the people to its ancient homeland and inaugurate an age of universal peace. This expectation is still dear to Orthodox Jews. Most non-Orthodox, however, have discarded the concept of a personal Messiah. His place has been taken by an impersonal messianic impulse or idea, or simply by the ideal of a perfect society, an era of universal brotherhood. "Reform and many Conservative Jews," to quote Dr. Finkelstein again, "expect that the Messianic age will come about through the gradual enlightenment of men and through the work of many thinkers and teachers." Others seem to think that a rejuvenated Israel will help to bring about this new age for all men.

Despite the many divisions among Jews, there is a mysterious bond uniting them all. What is its nature?

I am glad you said "many," for the three wings of American Judaism are by no means the only divisions among Jews. Besides the differences in faith and practice, there are all kinds of divisive factors. Jewish humor, which likes to turn on Jewish foibles, has it that where there are two Jews there are three opinions. Still, something holds them together. Is it their own instinct of survival or a higher Will? As a Catholic, I believe with St. Paul that God's faithfulness preserves them through the ages. But this does not exclude natural causes, and "instinct of survival" may only be a crude way of stating one of them. According to a talmudic maxim, "all Israel is responsible, one for another." In other words, every Jew is the guardian and guarantor of every other Jew. This moral injunction is also, whether intended or not, an expression of experience. No matter how divorced from his heritage a Jew may be, there almost always comes a time when outside pressure makes him aware that he belongs to a body of men who have a common background and destiny.

Of the three wings, Orthodoxy is closest to us, is it not?

It is not quite that simple. Let me first dismiss the often-heard opinion that the Orthodox are "the good Jews" and the rest "the bad ones," or even, as some would have it, that the former are trustworthy, but not the latter. To doubt, without evidence, the purity of motives or the civic loyalty of those whose theology we must reject, is not the sign of a fervent faith.

Doubtless, in spite of our deep differences we cannot but feel close to all those who believe in a supernatural revelation. On the other hand, ought we not also sympathize with those who have sought to escape from legal rigidity and from a view that, at least in the past, hardly looked beyond the pale of Judaism and remained unconcerned with the present age. If we wish to understand Jews, we must understand Judaism's dilemma. Deprived of a living authority, its thought and life must either forgo all change and thus approach stagnation or seek change and thus be threatened with anarchy.

The question of Jesus separates us from all Jews. Yet,

there is a difference. The Orthodox prefer silence about Him. The non-Orthodox do, at times, pay tribute to His humanity, and such tribute is a point of contact, however small.

Is the agitation of some Jewish groups for a change of the Sunday laws and the abolition of Christmas carols in public schools caused by Jewish faith or by the common trend toward secularism?

In my opinion, by neither, though both may be contributing factors. No doubt, some Orthodox Jews are handicapped by the present Sunday laws. No doubt, Jewish children are often embarrassed by Christmas carols and plays; they either feel left out or the object of unwanted attention. What they hear is not in keeping with what they have been taught. They may be repelled by it or, as frequently happens, attracted, and this raises problems for their parents. Yet, the root of the present agitation is, I think, elsewhere. It is fear.

For centuries Jews were powerless, barred from the cultural and political life of the countries in which they lived. About 170 years ago, Europe began to free them from their civil disabilities, but in our time Hitler robbed them of life, home, even their good name. Hitler is dead, yet his ghost has not vanished. Although Jews here enjoy a freedom and prosperity not known before, they are fearful this happy state may not last. Thus they seek protection in the First Amendment, which some of their leaders interpret as the complete separation of Church and State. No doubt, they are wrong in this interpretation; wrong, too, in assuming that the least public acknowledgment of the Christian faith of most of this nation endangers their rights as citizens. But the fact remains that they are apprehensive. We must defend, unrelentingly, the sanctity of Sunday and the few remainders of a Christian culture, but in doing so, we must remember Jewish insecurity so that our firmness may always be without acrimony.

Is it true that Judaism is a nonmissionary faith?

No, it is not. In the centuries preceding and following the birth of Christ, Jews were quite active in spreading their teachings. Their missionary activity was so successful that Roman writers inveighed against the "barbaric superstition" of the Jews. There was another effect to Jewish propaganda: Many of the proselytes, as the pagan converts to the Synagogue were called, were among the early members and helpers of the primitive Church. But Jewish zeal did not abate; on the contrary, it now rivaled the apostolic endeavor of the Church, till in the fourth century an imperial decree forbade further proselytism by the Synagogue.

In our day, the idea of a "mission to the nations" has been revived. Only dedication to it, one rabbi has argued, can give Judaism the vitality it needs to survive. Another, holding "an incongruous mixture of clannishness and faint-heartedness" responsible for the present reluctance, urged his fellow Jews everywhere to acquire the missionary fervor of their ancestors. These and similar exhortations have not gone unheard. Recently, a Jewish Information Society was formed in Chicago. Its declared purpose is the propagation and dissemination of the basic tenets of Judaism, in order to attract new members to any of its three branches.

Are there missionary efforts to draw Jews to Christ?

There are numerous Protestant missionary societies, periodicals, and radio broadcasts, there is the "Hebrew Christian

(Continued on page 67)

The TRAPPS charm Broadway



Mary Martin chats with Baroness Maria Trapp at her home in Stowe, Vermont

*A new show, "The
Sound of Music,"
tells of a real,
amazing lady*

BY ANN DELLA CHIESA

Mrs. Maria Trapp, the Austrian baroness who charmed the world with her Trapp Family Singers, today has changed her tune. Instead of the Palestrina and Bach she sang from continent to continent, often "the sound of music" she makes today, as she goes about her daily tasks, comes out "Do Re Mi" or "My Favorite Things."

These songs are but two of the many hit numbers in the new Rodgers and Hammerstein musical, *The Sound of Music*, based on Mrs. Trapp's book *The Story of the Trapp Family Singers*.

"It's hard to believe," she mused on the eve of the play's November opening in New York, "that I could look forward to a Broadway show. Me, who resisted the producer's pleas for two years."

"But, you know, as Trapp Family Singers, we stood for a special kind of music; the great works of the fifteenth, sixteenth and seventeenth centuries. We relished the works of Beethoven, Schubert, and Mozart, but we had little liking for the so-called popular music that came out of juke boxes."

Mrs. Trapp, still wearing a cast on

the arm she broke last summer, sat back on a blue divan in a second-floor room of her home in Stowe, Vermont.

"It just didn't seem possible that Broadway and the Trapp family could mix. Even after I signed the contract, I didn't stop worrying. Until one blessed day, Father Wasner broke the spell."

Msgr. Wasner is the priest who accompanied the family from Europe to America and, according to Mrs. Trapp, without whom "there would be no Trapp Family Singers."

"After we had seen the play for the first time in New Haven, Father turned to me and said, quite enthusiastically:

"You know what this is? This is just a translation of your book into another language. The book has been done in French, Spanish, Portuguese, Danish, Dutch, Chinese, and Japanese, hasn't it?"

"Well, now it has been translated into Broadway, so the message contained in it can also reach those who go to the theater."

She leaned forward and confessed, "Frankly, I'm surprised there is so much about religion in the musical."

HANDSOME, erect, gray-haired, Mrs. Trapp does not physically resemble actress Mary Martin, who plays the leader of the family of singers in the play, but, said the fifty-four-year-old baroness, "We have so many of the immediate, same reactions to things, it's unbelievable."

"The thing I like best about the play is Mary's warm personality and the great art her mere presence on stage conveys to the public."

The actress feels the same way about Mrs. Trapp.

Just a few moments after she had arrived at the Trapp home in Stowe one day last summer, Mary Martin confided, "Why, Maria and I are so much alike, it's uncanny. I absolutely adore her. Every time she talks, I think we're Siamese twins. She tells the same kind of stories that tickle my funny bone, the same kind of stories I would tell."

The actress spent several days at Cor Unum, the attractive, chalet-type house where Mrs. Trapp lives. "She watched me like a hawk," Mrs. Trapp recalled. "I taught her an Austrian dance, and you know, I've been teaching that dance for fourteen years here, but no one had the knack she did. She responded even to a twitch of the little finger."

The baroness paused and looked around the pine-paneled room where she writes, works, and plays. Frost was forming on the tiny windows, etching its own white peaks against those

of the periwinkle blue of the mountains across the meadow.

On the wall above her head hung a pastel print of her husband, the baron, a sea captain who had been decorated with the highest medal Austria confers, the cross of Empress Maria Theresa. From her balcony, she could see the chapel her sons had built atop the hill, dedicated to his memory.

There were many things to think about: the play, of course; the new book she was writing—she has already had five published—her own South Pacific, the hot, humid corner of the New Guinea territory where she lived for two years; the Cinderella story of her life—everyone who has seen the play knows that it is the true tale of a young postulant who was spirited out of a convent to become governess of the children of the widowed baron. Eventually, of course, she not only charmed the children but captured the heart of their father, a man twenty-five years her senior.

"At twenty, you think nothing of marrying a man with seven children. I really married the children, you know. Georg came with them, almost," she added with a chuckle, "like a package deal. It took a while for me to mature into him."

"Had it happened ten years later, I would have had great hesitations."

"Today," she sighed, "I wouldn't dare. There are too many implications and impossibilities in bringing up seven children."

Now, there are nine:

The oldest is Rupert, a Rhode Island country doctor. "Whenever I get lonely and blue," the baroness confessed, "I close my eyes and think about Rupert and his family. His wife, Henriette, contracted polio while she was having her second child. Today, she spends her life in a wheel chair. When I think of her going around her house, cooking, caring for the children—now there are five—I think my own troubles are petty, little things compared to this."

Next comes Agathe, who is teaching a Catholic kindergarten with a friend in Maryland. "She was the shyest of my children," Mrs. Trapp smiled, "and now look at her, leading a boy's choir. She writes that all she learned from our concert life about people and music she puts to use in her school."

"And Maria," her eyes lit up, "she is doing the best job of all of us, working directly in the vineyard of the Lord in her Papua mission station." Werner, the second Trapp son, lives near his mother with his wife and six children.

Hedwig, another Trapp daughter, left this fall for Hawaii, where she is an assistant director of the CYO. Another

daughter, Johanna, is married and lives in New York State with her seven children. Martina, next in line, "was the healthiest of all," Mrs. Trapp said, "but one day, when we were giving a concert in California, the telephone rang and a voice on the other end of the line said, 'Mother, Martina is dead.'" She died with her little daughter in childbirth.

Rosemarie is with her sister in New Guinea, living in a thatched hut, teaching the native children in schoolhouses their brother Johannes built for them from timber and logs dragged through water from nearby islands.

Johannes, now a freshman at St. Michael's College in Winooski Park, Vt., not only built the church of Our Lady of the Sacred Heart but, when the mission priest became ill on Good Friday, preached the sermon and read the Adoration of the Cross in Dobu, the native language.

"We must not forget Eleonore, our Lorli. She has four children. Her husband, whom she met during our music camp, teaches school just outside Boston."

EXCEPT for the help, Mrs. Trapp is the only one of the family left in the chestnut-brown, remodeled farmhouse, bought in 1942. But the house is seldom empty. Tourists fill it in summer and skiers stay there in winter.

They gave their first concert in Springfield, Mass., but later came bids to give others in Boston, Town Hall in New York, then all over the country and Canada; eventually across the seas and jungles to other continents.

But for fourteen years, they always returned to Stowe in summer, where they conducted music camps. As many as 350 persons would come to learn how to sing and play the simple, ancient music the Trapps taught.

"The hills are alive," the song goes, "with the sound of music." And this is the way Mrs. Trapp recalls it. "Wherever there are mountains, people sing," she said once in Europe.

But as time went on, the family realized they could not always remain together. The children were growing up; they wanted families of their own. And in 1947, sorrow struck. The baron became ill and soon died. Sorrowfully, his widow took over as head of the family. In 1951, Martina died.

But Mrs. Trapp (after she became an American citizen in 1948, she dropped the Austrian "von") and Msgr. Wasner

ANN DELLA CHIESA, reporter and photographer for the Burlington Free Press, has written for *Vermont Life*, state quarterly magazine, and for *Seventeen*.



ANN DELLA CHIESA

Johannes Trapp examines walking sticks from the jungles. Hedwig Trapp ties dirndl apron for Mary Martin. Apron was gift from Trapp family. Mrs. Trapp pauses to pray before crucifix by her husband's grave

kept the singers together until 1955. And all the time, the books kept coming. There was a movie too, adapted from her memoirs. As yet, it has not played in the United States, but it ran for twenty-four weeks in Munich, thirty-four in Tokyo.

And thanks to the movie, the play. After director Vincent J. Donehue saw the film, he told the Hollywood producers he could not make an American version of the movie. He saw the story as a stage presentation and the only person who could bring the warm-hearted, courageous, Austrian baroness to life was the actress who could fly, crow, and possibly yodel, Mary Martin.

"The minute I saw it," the actress said later, "I knew it was for me. Something like *South Pacific* happens only once in a lifetime, but I hope that, in its way, this play is just as good."

"Leland Hayward followed me to Europe," Mrs. Trapp said, "and after saying no for two years, I finally gave in and signed the contract in my sick bed in Innsbruck.

"He knew that I was interested in mission work in New Guinea, so he touched my tender spot when he said that much of the money I would make from the play would go to help the lay mission plan. That did it. That," and her face became wreathed in smiles, "and Mary Martin."

Even today, Mrs. Trapp cannot forget her two years in the tropics. She thinks of them as she prowls, firm of foot, around the 700-acre plot of land where

the family established itself. Her dirndl waving in the breeze, a slight wind twitching the wisps of hair that poke out from her kerchief, she remembers her purpose there.

It was not to make music but, in the palm-dotted swamplands and jagged mountains, she was to observe. And after observing, interest and recruit others in a lay mission project.

After the family's closing tour in Australia, they were received by the apostolic delegate of Sydney, Archbishop Romulo Carboni, who asked her, one day, to "come back and do something for the missions."

On a winter day, with Msgr. Wasner, her two daughters, and her son Johannes, she left Vermont and headed for the jungle. There, because of the heat, she was forced to substitute a cool, cotton dress for the Tyrolean dirndl and heavy, cotton stockings she wears in Stowe.

"And there," she said, "began the most wonderful, the most exciting, the most terrible—and the most unforgettable trip of my life."

With the famed, flying bishop, Most Rev. Leo Arckfeld, Mrs. Trapp and Msgr. Wasner spent several weeks touring the islands. Others they visited by boat or on foot.

"The territory is rough," Mrs. Trapp said, "half savage and filled with cannibals and head hunters. When we arrived, one village had just eaten another. You have to have a good stomach to live with it—but you get used to it.

"It is not enough to send money to the natives, although of course," she said quickly, "money helps. They need people there. Just give me twenty of them—twenty to start with. Nurses, teachers, priests, doctors, anyone. They should live with the natives, treat them as equals, pitch in, and help.

"Christianity is starting from scratch there now. And if we don't hurry, it will be too late. The uprising among the natives is strong, getting stronger every day. We must train the most intellectually superior of them in Christian living and thought, and they, in turn, will teach the others.

"Because," she added with a shudder, "it won't be long before there are no white people left there. This is not only my feeling, but that of all the ten bishops we saw there."

Mrs. Trapp would gladly return, but her doctors say that, until the effects of the malaria she contracted there have left her, she must not go back. Instead Msgr. Wasner will make the trip. He leaves early in the year for a three-year stay in the Fiji Islands.

"Oh, there's so much I want to do," her voice broke off, her hands clutched the air.

Then, slowly she started smiling—a smile that began at the corners of her blue eyes, then spread all over her wind-burned face.

"But right now," she said, "I still can't get over the play.

"It's a triumph, a triumph of divine grace to have such a translation."



Visit to a Cairo Home

PHOTOGRAPHED
FOR THE SIGN
BY L. L. LETTAU

A young Egyptian family clings to
their religious traditions in a land of
intense nationalism and change

The welcome-home scene at the left is for Nazih Kyrollos, a 29-year-old Egyptian cab driver who lives with his wife, Aida, their four children, and his parents in a three-room apartment in Cairo. They belong to the new middle class arising in Egypt, a land where there has always been sharp contrast between rich and poor. As Catholic Copts with deep roots in Egypt's history, the Kyrollos family represents the Church's hopes for the future. Nine out of ten Egyptians are Moslems; of the Christians, most are in schism. There are only 200,000 Catholics and these are split into six rites. All but the Copts are foreign in origin and are regarded with hostility by the extremely nationalistic nation. The Catholic Copts are actually a modern revival of the ancient Catholic tradition of Egypt.



In a small, neat apartment in Egypt, the Kyrollos family lunch on brown bread, black olives, and cheese

After Mass in the Coptic rite, Aida, left, with one of her children and neighbors, chats with parish priest



Children learn early to have intense respect for their father

The Kyrollos family life is strong, their charity remarkable for their means, their amusements simple, and their cheerfulness well known in the neighborhood. Nazih and Aida always seem to have time to help out friends and relatives when births, marriages, and deaths occur. Unlike his fellow workers, Nazih spends little time chatting in cafés. He takes his wife to the movies twice a month; she enjoys Arabic pictures, but he prefers American ones. They go to Mass every day, teach Sunday school, belong to the Legion of Mary.

Aida's mother-in-law helps with the housework and caring for the children. The apartment, though cramped, is neat and pleasant. Their obedient children fill the rooms with laughter. The Kyrollos are good Egyptians who rely on the Cross rather than the Crescent of Islam for their spiritual welfare.



Hens kept in the household to provide eggs for the family are a commonplace in Egypt. When chores are done, Aida has time for visiting friends, both Moslem and Christian

Cooking is done with a minimum of equipment in the Kyrollos' tiny kitchen. Here, Aida and her sister prepare a fish for dinner. Help from relatives is always available



Headmaster of the school attended by eldest daughter pays a call on the Kyrollos and is served thick, black coffee. No effort is spared to give children good education

A calm, composed person, Aida maintains a warm relationship with her children. She is firm when necessary and insists that they always show great respect for their father



Lay Apostolate

WHAT'S AHEAD

"What do you think of the lay apostolate in the United States?" I recently asked three distinguished guests from abroad. The question brought forth a two-hour, candid discussion. The answers could be summed up in the phrase: "It is vigorous, but . . ."

My dinner guests were international leaders of the lay apostolate: Rosemary Goldie, executive secretary of the Permanent Committee of the World Congress of the Lay Apostolate, of Rome; Rie Vendrik, president of the Conference of International Catholic Organizations, of Utrecht; and Mieczyslaw DeHabicht, general secretary of the same organization.

It was Miss Goldie who, at the very outset of the discussion, observed that our lay apostolate in America is "vigorous." This descriptive term was meant to be complimentary—with reservations. It expressed tremendous admiration for the achievements of our lay apostolate in the past forty years—simultaneously suggesting that American Catholics lack intellectual maturity in formulating their problems and executing their plans.

Personally, I find no quarrel with their appraisal of our apostolate to date. However, I would disagree with another visitor from abroad, Father George Tavard, A.A., who expressed his disappointment in our lack of intellectualism by indicating that, for the most part, the lay apostolate in America, as far as he could observe, consisted in the readers of *Jubilee* and *Commonweal*.

Admittedly, Americans are generally impatient of theory. We tend to be pragmatic. When we get hold of an idea, we do not worry too much about its historical or philosophical underpinnings, about the definition of terms, or even where the concept begins or ends. We just plunge right in and start things moving.

To me, this seems to be what hap-

pened in the work of the lay apostolate in America. In the 1920's, the American Catholic educational system was beginning to show impressive results. The children of Catholic immigrants were moving up the social ladder, numerically, economically, and culturally. They were finding time for things besides earning bread, building churches and schools, and holding fast to the Faith.

Then, out of the troubled skies overhanging the reign of Pius XI, we were handed a big idea. Pope Pius XI issued his ringing call to the laity for *Catholic Action* to save the world. We were told that many laymen were needed to share the mission of the hierarchy. We were reminded that Baptism and Confirmation made us share in the priesthood of Christ. Laymen also are called to consecrate the world to Christ.

The phrase *Catholic Action* struck a responsive chord in our hearts. It fired the imagination of many of us. It became the battle cry for Communion Breakfast speakers to fling at coffee drinking listeners. We "plunged in."

IN THOSE early days, there was no close reasoning about the meaning of the term. There were no refined distinctions between Catholic Action and the lay apostolate. Catholic Action covered a multitude of activities. It swung all the way from study clubs of the esoteric few to multitudes who bought tickets for the parish bazaar. But if you spoke about "lay apostles," people thought you meant those quiet souls who looked upon the role of the layman as similar to candidates for the priesthood.

Today, these terms have been clarified both by theologians and the Holy See. Catholic Action has come to be generally accepted as "the organized collaboration of the laity with the apostolate of the hierarchy." In his address to the Second World Congress of the

Lay Apostolate, Pope Pius XII said, "Catholic Action always bears the stamp of an official apostolate of laymen." He said there were many forms of such mandated action.

But His Holiness also made it clear that Catholic Action is not the *whole* of the lay apostolate. It must not be considered as having a monopoly on the lay apostolate—for "along with it (Catholic Action) there remains the free lay apostolate." The Pope emphasized that this free lay apostolate must always remain within the bounds of orthodoxy and remain subject to the authority of the Church. Individual Catholics, as well as Catholic organizations in general, need not wait till they have received some specially assigned task before they are able to advance the mission of the Church and leave the imprint of Christ on the daily world in which we live, in the market place, the trade union, factory, shop, mine, office, classroom, legislative hall, home, and community.

The hierarchy has its divinely assigned mission to govern, teach, and sanctify the members of the Church. But the role of the laity is not merely passive. They too must grow in holiness and extend the Kingdom of Christ in their environment. Today, the lay apostolate has taken on a far wider, more militant and systematic meaning than yesterday.

In America, there are nearly forty million Catholics. They live and work and organize in 27 archdioceses, 112 dioceses, and 16,552 parishes. There are 10,159 elementary schools, 2,434 high schools, and 260 colleges and universities. Within this framework, there are likely 100,000 organizations of one kind or another, seeking to fulfill the needs of Catholics in America.

Many of these organizations are composed of priests and consecrated religious. But most are lay organizations.

The complexity and diversity of this



Martin Work, Executive Director of the National Council of Catholic Men, offers ten predictions on the future of lay apostolate in the U.S.A.

FOR THE SIXTIES?

by MARTIN WORK

vast network of lay organizations are due, in large part, to the fact that Catholics find themselves living in a society Protestant in origin, materialistic in daily goals, and merely humanitarian in social philosophy. Moreover, the tendency of Americans to think they automatically solve a problem by forming an organization designed to meet it often clutters up the Church with inefficient organizations. The next step is to form more organizations to meet the inefficiencies of present ones.

Another diversifying factor in current organizations arises from two different attitudes to the world about us: the fighters and the persuaders. Some groups, remembering how Catholics are a minority in a hostile environment, prefer direct, frontal attacks to triumph over those who oppose them. Other groups, more recent, deeply aware that in a pluralistic society the rights of consciences must always be respected, even of people who disagree with the Faith, prefer the milder approach of "dialogue" and constantly admonish fellow Catholics to mind their manners. They give the impression they do not want Catholics to appear "too Catholic" in a non-Catholic environment. Further refinements are needed here, as we learn from Leo XIII and Pius XII that even as God does, so we at times should tolerate certain evils in the interest of a greater good, at the same time not ceasing to urge the rights of Jesus Christ, lest the world He redeemed be left to the ungodly policies of atheists and agnostics.

It is impossible to give briefly any kind of systematic outline of this vast and intricate network of lay organizations. However, I would like to indicate some of the main features of current efforts in the field of the lay apostolate in the U.S. and offer some predictions of what may happen in the 1960's.

Dominating the national scene and providing the centralized stimulation for the lay apostolate are the National Council of Catholic Men and the National Council of Catholic Women. These two federations were established forty years ago by the Bishops of the U.S. and given an official departmental status in the National Catholic Welfare Conference. This so-called "federative Catholic Action" creates no new organization but rather co-ordinates existing parochial and interparochial organizations into federations of Catholic Action at the parish, deanery, diocesan, and national levels. Through leadership training, spiritual formation, program services, the Councils of Men and Women are attempting to co-ordinate and unify, to stimulate and educate the lay apostolate movement in this country. Between them, they now affiliate and serve some 20,000 organizations.

THE DIVERSITY of Catholic Action in the U.S. comes into focus when you compare the "co-ordinating" function of the Councils with the specialized "like to like" apostolate of such groups as the Young Christian Workers, the Young Christian Students, and perhaps the Christian Family Movement. The first two groups sprung almost full blown, in their approach to the lay apostolate, from their European counterparts and as a result have had a difficult time growing in a relatively classless society. The Christian Family Movement, on the other hand, is an American-born organization using the techniques of "study, inquiry, action" with small groups of couples.

This "man and wife" organizational approach to the Christianization of society, particularly as it intimately affects the family, is growing rapidly. CFM, with a centralized program service, is the largest and perhaps the most

active; Mr. and Mrs. Clubs, Cana Clubs, Holy Family Guilds, and a dozen others are bright spots on the scene.

The "social action apostolate," concentrating as it does on the Church's mission to the institutions of civil society (laws, customs, manners, government, schools, housing, labor management, interracial justice, rural life, entertainment, etc.), is one that attracts some of the most active organizations in the country and certainly some of the finest minds. Their source of inspiration and motivation, as well as their program to date, flow out of the social encyclicals of the last eighty years.

The recently formed National Catholic Social Action Conference reflects developments in this field. On its national board are nearly twenty outstanding Catholic lay leaders engaged in the social apostolate either in Catholic organizations or in some related private or governmental work. Joining them are an equal number of priests experienced principally in the labor or socio-economic field. It is in the labor field that the Church has made the greatest impact with its social teachings. Much of this can be credited to the ground-breaking of so-called "labor priests." However, through labor schools, and organizations such as the Catholic Labor Alliance of Chicago and the Association of Christian Trade Unions, trained laymen have been developed and are beginning to take the leadership.

The social action program of the Church has not yet been able to reach deeply into the ranks of management. Certainly, management has more than its share of conscientious Catholic social action missionaries, but they have not until recent years grouped themselves together to strengthen their individual efforts. However, last summer, during the convention of the National Catholic Social Action Conference, five or six

existing management-employers' groups banded together under the title of National Co-ordinating Committee of Catholic Employers, Managers, and Technologists in an effort to develop the social action apostolate in this area on a well-planned and organized basis. In this connection, it seems to me that Serra International's great work in bringing professional and business men together in 160 Serra Clubs to stimulate vocations has also helped to set the stage for the further and more specific development of a social action apostolate among the professional and business men.

The lay apostolate along professional lines is really in its infancy in this country; yet here is one of the Church's greatest opportunities to re-Christianize the social institutions of our time. For example, there are probably forty-five Catholic Lawyers' Guilds in this country with great potential leadership, but by and large their program consists in the sponsorship of an annual Red Mass. A similar number of Catholic Physicians' Guilds are scattered throughout the country. Perhaps because they are nationally organized they are able to develop a better concept of their role in the lay apostolate—but still they are not approaching their full capabilities.

Trained sodalists have great potentialities to become the hard core of the apostles to the industrial and professional world. For example, the Xavier Damian's Sodality in Philadelphia and the New York Professional Sodality are among the successful pilot projects in this field. I have great hopes in the "new look" of the Sodality movement generally as an effective training ground.

A beginning has been made in the communications field by such movements as the Catholic Association of Radio and Television Artists, found in New York, Los Angeles, Pittsburgh, and Albany. However, these groups and similar ones in the press field, such as the Keys and the Catholic Institute of the Press, bring Catholics together only occasionally. If we are ever to make an impact on the "image industry," we are going to have to give some real training in the lay apostolate to the men who are already in the business.

In the directly religious apostolate, the United States is well served by an active and vital Confraternity of Christian Doctrine, prescribed by Canon Law. Nearly every diocese has this organization and its program functioning.

The Irish-born Legion of Mary is working quietly and most effectively through "praesidia" of men and women in many dioceses.

In recent years, foreign missions have become an increasingly important area of activity for the lay apostolate.

Through the recruitment and training program of such organizations as Association for International Development, of Paterson, N.J., the Lay Mission-Helpers Association, of Los Angeles, and the Grail Movement, hundreds of young men and women—teachers, doctors, nurses, writers, engineers—are giving up two or three years of their lives to serve in foreign lands.

The lay apostolate can be proud of the charitable program of the St. Vincent de Paul Society and the Ladies of Charity; the historic social justice program of such groups as the Catholic Central Union and the Catholic Interracial Councils; the international relations program of the Catholic Association for International Peace; the convert-making advertising program of the Knights of Columbus; the educational assistance program of the many parochial Home and School associations that are trying to make a contribution to our Catholic school system over and above merely financial support.

The list of organizations engaged in some form of the lay apostolate is endless. All may not conform to the European concept of a purebred lay apostolate or the classical definition of Catholic Action—many still rely too heavily on clerical direction and some of the organizations are sprinkled with clerical members and leaders—but the lay apostolate is in the stage of transformation in the U.S.

One of the more far-reaching developments in the past decade has been the formation of the National Council of Catholic Youth. This federation is similar to the adult Councils of Men and Women. It is attached to the Youth Department of the NCWC and is composed of three separate federations—the Diocesan Section, the National Federation of Catholic College Students, and the National Newman Club Federation. Each year brings an increasing emphasis on the youth-to-youth apostolate.

This sketchy horizontal survey should prove, if nothing else, that Rosemary Goldie was right when she commented that the lay apostolate in America is "vigorous."

What is the future for the lay apostolate in the decade we are now beginning? It is bright, in my opinion. For we are on solid ground with our growing Catholic educational system; the increased reception of the Sacraments; the participation in the liturgical development; the rapidly spreading work of lay retreats for men, women, and families; the expanding training program in the lay apostolate itself (such as the pilot work of Philadelphia's St. Joseph's College Week of Study); and

the regional training institutes of the NCCM-NCCW.

It would be foolish for anyone to set himself up as a prophet, but my day-by-day association with these many organizations leads me to risk some personal predictions on the future of the lay apostolate in the U.S.

1. There will be more attempts to survey current apostolic needs in parishes and dioceses.
2. Out of such surveys will grow an awareness of a need for a national center for training lay apostles.
3. Tied to such a training center will be a national research center adequately financed to sponsor studies and writings needed to insure intellectual growth and direction of programing.
4. There will be a growing acceptance and enthusiasm for the lay apostolate among priests and bishops, as well as a deepening awareness of the layman's joy and his duty to be a Christian twenty-four hours a day.
5. More responsibility will be given to parents and lay teachers in the field of education.
6. Present efforts to Christianize the family will develop into wider attempts to Christianize the community.
7. Married couples and mixed groups will play an increasingly important role in family and school problems.
8. To co-ordinate all the many diverse groups that are functioning in some area of the lay apostolate, there may be established a national conference of Catholic organizations. Possibly this will take the form of a National Council of Catholic Action functioning under the bishops of the U.S.
9. Many dioceses will have more priests serving full time in a diocesan office of the lay apostolate.
10. The lay apostolate in the U.S. will become international-minded and assume a position of world leadership.

The lay apostolate in America is vigorous and growing stronger intellectually and spiritually, in technical training and in leadership. Above all, it is strong in its zealous commitment to consecrate the world to Christ.

★
SPACE-AGE



IDEA MAN

BY PAUL F. HEALY

*Bill Thaler dreams
big and plans big in
the exploding world
of science, but his
wife never knows
what he's up to*



AT 7:15 O'CLOCK on weekday mornings, Dr. William J. Thaler, a thirty-four-year-old scientist, steps out of his split-level house in suburban Silver Spring, Md., and into a tiny, bright-red, foreign car. Threading his way through the heavy traffic, he arrives forty-five minutes later in downtown Washington, D.C. He enters a long, "temporary," Navy Department building and proceeds to a small, drab, green-walled office on the second floor.

Here, Thaler begins taking telephone calls and checking with three secretaries in the outer office about other calls and appointments. From time to time during the day, he leaves the room to confer with someone in another part of the building or at the Pentagon across the Potomac River.

Up to this point, Thaler sounds like many another rising-young-man in the

federal government. But, at this point, the similarities are exhausted. For about one-fifth of his day, Thaler sits behind closed doors, scribbling occult mathematical formulas on a pad or a large blackboard. At night, the formulas and certain reports and documents are locked in the safe, two security files, and a tall chart-file in his office. Not even his secretaries know what he is up to, and when he goes home he is one husband who cannot be accused by his wife of talking shop.

Everything Thaler does is secret. He is a highly creative physicist in the Office of Naval Research, and what he plans and does may have a lot to do with our survival in a nuclear war.

The cloak of anonymity which almost completely hid Thaler from the public for eight years was ripped away on Aug. 8, 1959. Top front-page headlines

proclaimed that the United States had found a new method of monitoring nuclear bomb and rocket firings anywhere in the world. The blasts can be spotted virtually instantly by high frequency "back-scatter" radios at secret locations in this country. Author and director of the experiment—known as Project Tepee—was Thaler.

The news stories noted that in 1958 Thaler had been technical director of Project Argus, sometimes called "the greatest scientific experiment of all time." Three atomic bombs had been fired from shipboard and detonated 375 miles above the South Atlantic, creating a shell of electrons that enveloped the earth for several days. The project had revealed much about the earth's magnetic field and the behavior of radiation in the upper atmosphere.

Thaler heads up O.N.R.'s Field Projects Branch, which he says is "a cover name to disguise an oddball idea group which is actually the trouble-shooting outfit for O.N.R. in all phases of science." Additionally, he is chairman of the Navy's Special Weapons Effects Planning Group—SWEATPIG—which co-ordinates all Navy research and development, including full-scale, nuclear tests. Somehow he also finds time to represent the Navy on various scientific research panels and inter-service boards.

Thaler does violence to the notion that double-domed scientists are shambling, unkempt eccentrics. Six feet tall and 185 pounds, he has a lean, clean-cut face, a strong chin, and the lean, well-muscled physique of a champion tennis player—which he is. Sitting at his desk in a short-sleeved, white shirt and with a pipe clenched in his teeth, he could pass for the Hollywood glamour-boy type at first glance. But as soon as he begins talking about the fascinating mysteries of physics—and particularly his specialty, ultrasonics—he turns into a well-educated man with a brilliant mind.

A combination of geography, heritage, and academic opportunities brought Thaler (pronounced "Thay-ler") to his key research role in government. He was born in Baltimore on Dec. 4, 1925. His father, the late George A. Thaler, was of German descent and so brainy that he graduated from college at sixteen. His mother, the former Catherine Rossanowski, is Polish; her father had been a secret agent for the Russian czars and had fled Poland after the Soviet revolution.

In high school, science held no charms for Bill Thaler. An honor student, he devoted himself largely to languages, including four years of Latin and three of Greek.

In June, 1943, he enlisted in the cadet air corps program but was not called up for a year. Marking time, he whipped through a year and a half of college under the accelerated wartime program. He then spent a frustrating sixteen months, all stateside, in the air corps training program. He made such high scores in intelligence tests that his superiors kept him occupied trying out new ones.

But his brush with aeronautics started Thaler taking science courses. By the time he was graduated from Loyola College in Baltimore with a bachelor of science degree in June, 1947, he had taken three chemistry courses, all the mathematics courses in the curriculum, and more physics courses than anyone had ever taken at Loyola before. He won the gold medals given for theology and psychology and missed the physics medal by two-tenths of a percentage point.

"A really educated man is balanced in all areas," he emphasizes. "And of course the study of languages—especially Latin and Greek—is an excellent thing for orderly thinking."

Thaler was more than a "brain" at Loyola. He was a four-sport letterman—in tennis, cross-country, track, and basketball. During his last two years of college he was captain of the tennis team. At thirteen he had won the Middle Atlantic Boys Tennis championships. Later he won the Maryland State Junior doubles tournament five times. In 1958 and 1959, Thaler was the star member of the Navy Department tennis team which won the inter-government championship.

While in college, Thaler had gotten acquainted with Prof. J. C. Hubbard, head of the physics department at Johns Hopkins in Baltimore, through his brother, George, who was studying electrical engineering there. Forced to retire from his post at sixty-five, Hubbard decided to move over to Catholic University in Washington because as a Catholic he was interested in strengthening its science department. He took Bill Thaler, just out of college, along with him as his research assistant.

At Catholic University, Thaler helped Hubbard in the laboratory, taught sophomore physics, and carried a full load of graduate work. He earned a master's degree in physics in 1949 and a Ph.D. in 1951. He was regarded as one of the most brilliant students ever to study under Prof. Karl Herzfeld, head of the Catholic Univer-



"Do-it-yourself" Thaler at home

sity physics department and one of the outstanding theoretical physicists in the world. Thaler considers the department "excellent."

Thaler specialized in ultrasonics—the study of sound at frequencies higher than the human ear can hear—in a university research program financed by O.N.R. When he got his Ph.D., an O.N.R. "talent scout" offered him a job in the Navy's acoustics branch. Two other career alternatives were open to him: teaching and private industry.

But teaching wouldn't pay him enough, now that he faced a new responsibility. He had just married pretty Barbara Jarnagin, a Catholic convert from San Francisco and a student at the Catholic University drama school. Industry would have paid him far more, he recalls, "but industry is profit-motivated in its research, and I am interested in making a contribution."

"Besides," he continues, "making money is not synonymous with success, to my mind." Today Thaler earns \$15,000 a year, which is the top career pay scale in government but less than half of what he could earn outside it. However, as he had foreseen, his present job has many advantages that money can't buy. Available to him are reports on the basic research underway in all the laboratories of government. This stimulates his thinking. And nobody ever tells him what to think about.

"I can do anything my little heart

PAUL F. HEALY, a Washington reporter, writes regularly for THE SIGN, Saturday Evening Post, and other magazines.



Thaler's wife, Barbara, teaches folk dancing to their children

desires," he explains cheerfully. "I can dream big and plan big, and if the dream and the plan are reasonable enough to show promise, I can get the money to go ahead."

But here's a rub. Unless Thaler can "sell" it to someone within government, the greatest idea in science history might never get off the ground. He points out that "if you're looking for money from people who aren't scientific, you've got to be articulate."

The Field Projects Branch itself is tiny, by bureaucratic standards. Thaler's entire staff consists of a physicist, a chemist, and a meteorologist, and his annual budget is only a few hundred thousand dollars a year. Yet he sometimes spends as much as \$10,000,000 in a year—nearly all "scrounged," as he puts it, from better-heeled friends in the Army, Navy, and Air Force whose interest he has whetted.

But Thaler must not only be skilled at interpreting his ideas to the non-scientific brass hats. J. W. Smith, formerly his superior in the Field Projects Branch, says he must also be able to acquire and retain the "intimate confidence of the scientific community" outside government so that the Navy can benefit from up-to-the-minute developments there. Both these relationships Thaler handles superbly, Smith believes, because he has "imagination, vigor, and initiative" and is "extremely well qualified technically."

Take Project Argus. It was Thaler who, in the spring of 1958, suggested to the Navy that a three-stage missile be fired from the deck of a ship for the first time. He was told to pick a missile and "implement it." He first got Lockheed Aircraft to develop the X17A. Then he shepherded the incredibly complicated project every step of the way, making scores of crucial decisions in relation to the weather, timing, correct altitude, etc. The Thaler team, working jointly with the Atomic Energy Commission and the Air Force, was given a September 1 deadline—four months to do a job that should normally take eighteen to twenty-four months. Working day and night on a "crash basis," they succeeded in launching the three atomic bombs off a seaplane tender with the X17A on August 31.

When the launching came off, however, Thaler wasn't there. He had rushed back to the United States to a Project Tepee radio set to find out if it could detect the Argus blast 7,000 miles away in the South Atlantic. It did. So he had a double triumph in one day. Eventually, he was given a \$300 award for the success of Argus and a Navy Superior Accomplishment award for Tepee's "entirely new theory of the greatest importance to national defense."

In 1957, Thaler had begun trying to dope out a more efficient way of detecting nuclear tests by the Russians or anyone else. Conventional radar, for

example, is limited in the same way as television—the waves travel in straight lines and can't see beyond the horizon.

Since both the electrically charged ionosphere and the earth's surface will deflect radio signals, Thaler knew that a transmitter can angle its beam upward and the broad waves will carom back and forth between ground and sky—or "back-scatter"—as they proceed to circle the earth. The secret that Thaler suspected and confirmed was that the back-scatter not only retracts off the ionosphere to the earth's surface, but a small amount sends an echo in a kind of boomerang all the way back to the home transmitter.

He asked himself: why shouldn't the back-scatter radio also detect the nuclear process or burning rocket which produce ionization? In other words, could he design a receiver so sensitive that a monitoring oscilloscope could give evidence of weapons being tested halfway around the globe? It took Thaler five months before he found—and borrowed—the back-scatter radio he wanted. To his delight, the telltale wiggles on the oscilloscope gave some evidence of an atomic bomb test in Nevada. Other experiments also proved successful in a crude way, and other groups both in and out of government quickly interested themselves in what he was doing.

"From then on it was a question of
(Continued on page 69)



BY JERRY COTTER

STAGE AND SCREEN

Left: Mary Martin as Maria and Theodore Bikel as Baron Von Trapp in the new Rodgers and Hammerstein musical, "The Sound of Music"

Below: A crowd gathers to hear Jesus preach the Sermon on the Mount in this scene from the screen version of "Ben Hur"

ADVANCE publicity for super-spectacle movies so seldom orbits that the average viewer will be surprised to learn that this fifteen-million dollar version of General Lew Wallace's classic is almost as affecting and impressive as the producers said it would be.

Produced on a scale to wither all previous Biblical spectacles, **BEN-HUR** has the distinct advantage of not being top-heavy. Director William Wyler has not permitted the awesome moments to dominate a story which has some truly memorable human relationships. Although he has spared no expense in filming a sea battle, a march of triumph in ancient Rome, and the incredibly exciting chariot race, Wyler has underscored the personal problems, the conflicts, and the ultimate joys which mark the life of Judah Ben-Hur, his family, and his dedicated rival, Messala.

Overshadowing the physical clashes and the rivalries which reach a climax in the grueling chariot race are the sequences devoted to the birth and crucifixion of Christ. The former is staged in a traditional manner, beautiful, reverent, and inspiring, while the segment devoted to the crucifixion is handled with a stark realism that leaves the audience limp. Each is highly effective, and the scenes devoted to the conversion of Ben-Hur, his mother, and his sister as the light of faith bathes them in the Valley of the Lepers are moments the viewer will not soon forget. The makers of previous Biblical stories have much to ponder in this frankly inspirational approach.



No production of such astronomical investment can afford to overlook spectacle and physical conflict. *Ben-Hur* has both in abundance, highlighted by the thirty-minute chariot race which puts the motion-picture camera to amazing use.

A second viewing of this four-hour spectacle would undoubtedly uncover flaws which are not apparent at first glance. They would certainly not be in the performances, especially that of Charlton Heston, who brings virility, intelligence, and versatility to the title role. Stephen Boyd as Messala, Haya Harareet, Martha Scott, Cathy O'Donnell, Jack Hawkins, Finlay Currie, and the entire supporting company are no less impressive.

Ben-Hur combines several of the motion picture's most difficult themes in a widescreen tapestry of considerable merit. It should please the millions who will see it. (M-G-M)

Edelweiss

There is charm, melody, sentiment, and a basic problem in **THE SOUND OF MUSIC**, the Rodgers and Hammerstein musical starring Mary Martin. Based on the story of the vibrant Trapp Family, the production could not fail insofar as warmth and enchanting music are concerned. However, if we are to judge professional theater success in terms of excitement, sparkle, and dexterity, there is a problem here.

Visually and vocally attractive, the show leans heavily on the personal magnetism of its star and the glow provided by seven appealing youngsters, who sing cheerful melodies in buoyant and vigorous style. As a unit, Miss Martin and the children hold the audience in the cup of their hands.

She is cast as an unadjusted postulant in an Austrian convent, who is given the opportunity to serve as governess in the motherless home of a Baron. In teaching his seven children "the sound of music," she opens vistas, closes doors, and eventually gives the world a glimpse of the tremendous power of music.

Miss Martin lights the stage like a thousand tapers. You can believe in her as a vivacious postulant, a hesitant governess, a shy bride, and a devoted mother. When she serves as metronome for the youngsters, the stage is suffused with a warmth and glow that overshadows the fact that the play itself is hardly sensational.

The story of the Von Trapps, refugees from a Nazi-occupied Austria, devoted to faith, family, and music, and delightful assets to the American scene, is a firm basis for any musical show. With a Rodgers-Hammerstein score, and Howard Lindsay and Russel Crouse to prepare a libretto, enchantment should be assured.

The slight disappointment stems from the fact that the score is pleasant, but not memorable, and the adaptation often relies on frayed theatrical cliché for effect. Because there is a basic lack of surprise and suspense for the audience in the Trapp family story, these flaws are magnified.

However, the balance is heavily on the credit side. The cast includes such talented folk as Theodore Bikel, Patricia Neway, who has the best song in the score ("Climb Every Mountain"), Marion Marlowe, Muriel O'Malley, and seven charming youngsters who are unbelievably good. They are Lauri Peters, Joseph Stewart, Mary Susan Locke, Kathy Dunn, Evanna Lien, Marilyn Rogers, and William Snowden. They are tremendous assets to the sound of music.

For the family audience there has rarely been a musical play as beguiling and satisfying. It treats religious moods and manners with understanding and good taste. There is a lilt and charm in the score, and, above all, there is Mary Martin to woo an audience as no one else in today's theater can.

Other New Plays

Paddy Chayefsky's **THE TENTH MAN** is a combination of romance and skepticism, a modern parable of sorts set in a small Long Island synagogue. It is concerned with a young Jewish girl, troubled in spirit and declared by psychiatrists to be a schizophrenic. Her Orthodox grandfather believes that she is possessed by an evil spirit, or dybbuk, and must therefore be exorcised in the temple. The title derives from the presence of a stranger who has been brought in from the streets to provide the necessary quorum for the ritual. Chayefsky handles this unusual theme with considerable understanding of the people and an affection for their native humor. He has developed the play with imagination and an agreeable, if unfulfilled, desire to pierce the curtain of today's skepticism. Though he does not succeed, because he has not carried his search to a logical conclusion, we must rate his attempt both fascinating and absorbing. Risa Schwartz, Donald Harron, Jacob Ben-Ami, and Arnold Marles pace the excellent cast.

ONLY IN AMERICA, based on Harry Golden's best-seller, is an interesting propaganda piece, at times a bit heavy-handed in its approach, but generally effective in making points. As dramatized by Jerome Lawrence and Robert E. Lee, the material becomes less attractive and pungent than it was in the hands of Mr. Golden, but enough wisdom and wit remain to mark him as an unusual, if not always, infallible observer of the Southern scene. Nehemiah Persoff tends to make the character a mild caricature at times, and



Lynn Hamilton needs to have the coyness eliminated from her otherwise excellent performance as Golden's Negro secretary. Shepperd Strudwick and Enid Markey lend a truly professional touch as supporting principals. There is much to amuse and enjoy in this comedy drama. The basic fault is a tendency to oversimplify issues of magnitude.

Paul Vincent Carroll's **SHADOW AND SUBSTANCE** sparkles anew as a revival by The Irish Players in a snug, off-Broadway showshop. The playwright's daughter, Helena, heads the cast as the unforgettable Brigid whose simplicity and strong faith persevere in the face of a hearty philosophical conflict between the canon and schoolmaster in a small Irish town. Miss Carroll is superb and the play a distinctive and provocative offering. Carroll's ideas may be open to debate, but his skill is beyond question. Characterizations and symbolisms in this restless drama are brilliantly conceived.

Movie Reviews in Brief

HOUSE OF THE SEVEN HAWKS is a stirring suspense yarn produced in England and Holland with Robert Taylor in the principal role. Though the script carbons some familiar situations, there are sufficient injections of humor, mystery, and credible plotting to provide a life-saving antidote for boredom. Taylor appears as an American charter-boat captain who becomes involved in a murder with ramifications reaching to Holland, and back to World War II. He is in top form as the middle-aged adventurer in a bizarre situation. This is another for the list of intriguing, modest-budgeted melodramas which underscore the inadequacy of TV adventure programming. (M-G-M)

The British flair for adult mystery yarnning has not been more evident in recent years than in the current sociological drama, **SAPPHIRE**, a staccato-paced thriller with some interesting and seldom probed angles. It revolves around the racial tensions in London, the step-by-step detection processes as Scotland Yard traces the murderer of a young Negro girl who has "passed" as white, and the explosive nature of the situation. The style is almost documentary as the investigation proceeds, but the mood is highly dramatic as Nigel Patrick, Yvonne Mitchell, and a strong cast carry the tragic tale to an inevitable conclusion. An extremely



Kendall Clark as the Canon and Helena Carroll as Brigid in "Shadow and Substance"



Robert Taylor and Nicole Maurey in the suspense-filled "House of the Seven Hawks"

interesting, offbeat tension, this has special appeal for the mature devotees of London-made melodrama. (Universal-International)

If you are ever faced with the choice of a night at the movies or an evening with TV's gangling, bowlegged heroes, pick the night that **HAPPY ANNIVERSARY** is playing to stay at home. This is a shoddy, amateurish, and unbelievably crude version of the stage play, *Anniversary Waltz*. One can only wonder why David Niven lent his presence to such an exhibition of poor taste and budget moviemaking. Perhaps his creditors insisted. (United Artists)

L'I ABNER compounds the errors of the stage original and the cartoon charade on which all this nonsense is based. It is raucous, stilted, broad caricature, suited perhaps to the comic pages where buffoons hold sway. Those who are familiar with the creatures and absurdities of Al Capp's *Dogpatch* will understand, and any who have not as yet been exposed to the vulgarities of the strip should thank their lucky stars. Suggestive costuming and some grotesque attitudes on matters of moral concern rule out a recommendation—if indeed there could be any! (Paramount)

Deborah Kerr and Gregory Peck take on the roles of Sheilah Graham and F. Scott Fitzgerald in the motion picture version of **BELOVED INFIDEL**, based on the revelations contained in the recent tome co-authored by the Hollywood columnist. In it she detailed a tawdry romance with the alcoholic remnant of the Jazz Age novelist. Never a pretty tale, it has the added disadvantage here of being intolerably dull and acted with less than competence by the stars who seem to have succumbed to the general banality of script, direction, and theme. While the film is pictorially satisfying, it fails to impress as more than a mawkish soap opera which soon submerges in its own empty bubbles. (20th Century-Fox)

HOUND DOG MAN strikes a nostalgic note in spinning back to a small town of 1912 vintage and concentrating on some typical, and amusing, characters therein. It makes a pitch for the young moderns by featuring Fabian, Dodie Stevens, and Carol Lynley as youngsters of that era whose juvenile antics, problems, and romances keep the ferris wheel turning. More enjoyable and amusing than it sounds, this has songs and backgrounds to bolster the anemic portions of the script. It is an engaging family divertimento. (20th Century-Fox)

The Resurrected World

BY KILIAN McDONNELL, O.S.B.



DURING the last century, it was fashionable for earnest young men to preach the perfectability of man. Relying on the purity of his own powers, man could perfect himself, the brotherhood of man, and society. Two world wars cured most of us of this false optimism.

The fashion has changed. Now it is fashionable for angry young men to preach that life is a deceit. It has no meaning but the rebellion of the eternal adolescent. The light of the world is the joy of the senses, and this is pursued with a desperate unconcern, for this, too, has no meaning, and man and the universe are under the image of death.

To this fashion the Church opposes the optimism which teaches that both man and the world have a joyful destiny beyond time. Here we are concerned only with the ultimate destiny of the created universe.

The end of time for the modern Catholic is conceived only in terms of terror: the world will be destroyed by fire. This destruction is thought of in terms of absolute annihilation, as though material creation were to be excluded from heaven. A gracious exception is made for the resurrected body, but beyond this nothing in the material order is thought fit for the final state of beatitude.

The world, and indeed the universe, was made for man. Before Adam sinned, the world spoke to him of God and led him to God. The rivers and the mountains and trees were a luminous window in which Adam could plainly see the beauty of God.

When man sinned, a triple rebellion took place. The soul was no longer subject to God. The body was not perfectly submissive to the soul. And the world was not submissive to the body of man. Man planted corn but thistles sprang up. "Cursed is the ground because of you . . . thorns and thistles it shall bring forth to you."

The mountains and the rivers and

the trees were no longer the luminous window in which Adam could see God. They were still a window, but now darkened. They still spoke to him of God, but not as eloquently. The sin of Adam had brought a darkness to his own soul and, because of him, to all material creation.

Material creation, which was cursed because of Adam, is not without a share in his hope of a Redeemer. Because the world was involved in his sin, it must partake of the redemption promised to Adam. St. Paul quite explicitly says that nature will share in the glorious freedom the sons of God will enjoy at the end of time. His language is striking. Not content to say that nature looks forward to enjoying this freedom, he writes, "Creation awaits with eager longing . . . We know that the whole of creation has been groaning in travail" awaiting the coming of the Lord at the end of time. The whole of nature looks to the end of the world with so much longing that it groans in the pain of its desire. Creation, no less than man, hopes.

Just what awaits the material world at the end of time we do not know in any great detail. We know only what God has told us, and in this matter He has told us little. We know that the destiny of the universe cannot be separated from the destiny of man. The human body is derived from "the slime of the earth" and the body never loses its organic relationship to the earth. Just as the body is the house or home of the soul and the glorification of the soul demands the glorification of the body, so the universe is the house of the body and the glorification of the body demands the glorification of the universe.

Like the body, the universe must first die before it can rise. The earth as we now know it will be destroyed when Christ comes at the end of time—that it will be destroyed by fire is by no means as certain as the popular

imagination would have it. Just as the resurrected body will be luminous and transformed, so will the resurrected universe. The transfigured world, like the transfigured man, will be raised above its natural condition by the power of God. Once again, as in Eden, material creation will be a luminous window in which the power and beauty of God will be seen. Creation will again speak to man of God clearly and eloquently.

This is no idle theorizing but the unanimous teaching of the Fathers. They hold that St. Peter meant quite literally what he said when he spoke of "the restoration of all things." And that St. Paul was being equally as literal when he wrote that God the Father in the fullness of time proposed to "re-establish all things in Christ, both those in the heavens and those in the earth." The Fathers contend that the restoration and re-establishment is to be all-inclusive and must logically include the whole universe.

St. Peter was not content to speak of the transformation of the resurrected universe, but expressed an ardent wish that it be accomplished: "We look for new heavens and a new earth according to his promise." And St. John, writing in the Apocalypse of the new heaven and the new earth, was not less inclusive. He writes of the majestic voice of God, calling out to all creation from the height of His throne: "Behold, I make all things new."

To see God face to face is the essential joy of heaven to which no glory of a transfigured world can compare. The vision face to face is perceived immediately by the soul of man without the aid of bodily eyes. Since God is a spirit, He cannot be seen with physical eyes, though the eyes will see the humanity of Christ. But the eyes will have the additional reward of looking upon the resurrected world, now luminous, and resurrected man will see the beauty of God in a resurrected world.

TELEVISION and RADIO

By John P. Shanley

Chicanery of Charlatans

During the closing months of 1959, a lethargic public was shocked to learn how badly honesty had been warped and abused in the TV industry.

Some of the guilty broadcasters and their pawns now have paid a penalty for devising and playing games that led to easy money and then to uneasy disgrace. Perhaps the ultimate disillusionment came with the disclosure that 100 out of 150 of those who participated in the carefully staged conspiracies against public trust compounded their offenses by committing perjury before a Grand Jury.

As alarming as the disclosures were, I cannot escape the uneasy feeling that the shock waves already have begun to settle and that eventually other masters of deceit may be planning new means of "entertaining" audiences, again at the expense of integrity.

The networks say there shall be no recurrence of the quiz scandals. It seems inconceivable that they were completely unaware of what was happening. But they may be sincerely determined to clean house.

Alec Guinness in sparkling American TV debut



This is not enough. Nor can any type of government control guarantee that TV will henceforth be beyond reproach. The air waves are not private property. They are intended to serve the people, and intelligent public opinion should be the force that controls their use. Broadcasters are now keenly aware that the television and radio franchises through which they are enabled to do business and make profits are granted to them on the condition that they use them properly.

It is only by constant public awareness and vigilance that the responsibility of the broadcasters can be maintained effectively. If the people are determined to guard against the repetition of dishonest practices in television programing, they can accomplish far more than any government czar or regulatory group within the industry.

A healthy skepticism about all get-rich-quick contests on TV and radio should be an immediate outgrowth of the quiz scandals. And this skepticism should extend to misleading and distasteful advertising methods in television and radio commercials. The Federal Communications and Trade Commissions have shown a new awareness of the need for doing something about this kind of deception.

Widespread public reaction—in the form of communications to sponsors, networks, and stations—can bring quicker and more conclusive results. If enough people are sufficiently aroused by an obviously false claim or an offensive presentation by an advertiser to make it known that they will not buy his product, he will soon change his sales appeal.

Never before have the broadcasters been so vulnerable and so sensitive about their misdeeds as they are now, in the wake of the quiz disclosures. During 1960, the public can play a major part in shaping the image of TV and radio. If this responsibility is neglected, a precious means of enlightenment and entertainment will continue to be abused by charlatans and money changers.

Without Headlines. During the headline-making disclosures about fixed quiz programs, several unusually appealing television programs arrived and departed, attracting less attention than they might have if the spotlight had not been turned on corruption.

Fred Astaire returned for his second song-and-dance show on the NBC-TV network. Astaire is a performer who believes that television deserves a production as carefully planned and executed as anything that would be done for the motion pictures or the theater.

With the guidance of producer-director Bud Yorkin, Astaire and his talented partner, Barrie Chase, offered a program that had widespread appeal. There were selections in the modern idiom as well as nostalgic melodies designed to appeal to those for whom dancing has become largely a spectator pastime.

None of the numbers was overextended, but often there was a tantalizing quality about Astaire's footwork. When a dance ended, the audience wanted more. This was superlative showmanship.

Guinness' Sparkling Debut. Sir Alec Guinness gave a delightful account of himself in his American television debut. Appearing in John D. Hess's comedy, *The Wicked Scheme of Jehal Deeks*, on the NBC *Startime* series, the English star provided a mirthful portrayal of a meek, oppressed bank employee who plotted a special vengeance against his supercilious bosses.

This was a play tailored to Sir Alec's sly comic talents. It was suggestive at times of some of his British films, particularly *The Lavender Hill Mob*, but it had its own point of view and ironic climax.

Now that the versatile English star has made a successful impression on American television audiences, I think his services should be sought again for a serious role on another major telecast. Those who saw his splendid movie performances in *The Prisoner* and *The Bridge on the River Kwai* are aware of his ability as a dramatic actor. *The Prisoner*, inspired by the story of Cardinal Mindszenty, could be an inspiring telecast with Sir Alec playing the title role again.

Benny: A Great Comedian. Jack Benny continues to demonstrate a remarkable immunity to the perils of regular appearances on TV. The list of leading comedians who have lost favor through overexposure is a formidable one. But Benny, without any essential change in his comedy style, remains funny and popular.

In one of his most enjoyable CBS-TV programs, he appeared in a hilarious skit with a trio of accomplished scene-stealers—the chimpanzees known as The Marquis Family. They had been on one of his shows early last year. Their antics were so well received that the segment in which they appeared was repeated and they contributed some new nonsense to the second telecast.

But the chimpanzees were not entirely responsible for the fun. Benny's reactions, unspoken but conveyed eloquently by facial expressions of surprise, dismay, and resignation, as the simian visitors treated him with disdain, were the work of a great comedian.

Justice or Violence? Television's Western programs have won a vote of approval from a rather unexpected quarter. In an article that appeared recently in *Annunciation*, a monthly Catholic magazine in England, Father George Songhurst exclaimed: "Thank heaven for the Westerns," adding that Western shows on British TV "get life straight" and that in them: "even death comes with dignity." Father Songhurst wrote that in TV Westerns, "one can see the attraction of space and nobility, of nature unspoiled, of clear-cut issues of right and wrong, of justice clearly done."

The English priest contributed another observation

that seems to be particularly applicable in this country: the very multitude of Westerns will destroy them, and they will be replaced by something unhealthy, such as mere brutality without any ethical decision.

Apparently the quantity of Westerns has not reached nearly the proportion in England, where only two channels are available to the average viewer, that it has in this country. Father Songhurst's misgivings already have been borne out here.

In one recent week in New York there were no less than forty Westerns on the air. The avalanche started as early as 10 A.M. Sunday morning when an attraction called *Trail to Vengeance* was scheduled in competition with two religious programs.

This is the kind of program policy that caused Father Songhurst to express concern. His appraisal of Westerns was, if we examine it closely, a valid one.

There is, in a typical installment of *Gunsmoke*, for example, nothing harmful to morals or standards. When the Marshal and Chester ride out of Dodge City, they are, more often than not, on a just mission. They may be helping a law-abiding settler to defend his property and family from the designs of lawless men; they are seeing to it that justice, in Father Songhurst's words, is "cleanly done."

But even the dramatization of justice in action can become a meaningless travesty when it is mass-produced in a cycle that seems endless. Fundamentally there are far too many defenders of frontier law on the television screen in our country. And some of them, unlike *Gunsmoke's* Marshal and his diffident deputy, are inclined to resort to brutal methods in which the proper ends of law are subordinated to sensational, violent action.

Jack Benny and chimpanzee guest in hilarious show



■ One night last fall, Thaddeus Timony, a fifty-eight-year-old retired steel worker who is paralyzed from the waist down with multiple sclerosis, flew to Lourdes, France. His pilgrimage to the world's most famous shrine honoring the Blessed Virgin Mary was triumphant testimony to a dauntless charity still at work in an age of sound and fury: helping the sick. An interlocking group of supporters made Timony's trip possible and peaceful. The Knights of Columbus in his home town of Easton, Pa., donated the \$738 all-inclusive cost for the nine-day pilgrimage. The Catholic Travel Office of Washington, D.C., headed by John Hodgson, an experienced travel agent, handled the complex arrangements. Father John Gaudet, A.A., of the Association of Our Lady of Salvation which sponsored the pilgrimage, accompanied Timony and the twenty-one other sick pilgrims. Dr. Marcus Schaaf and Rosalie Dumm, a nurse, provided constant medical care.

PHOTOGRAPHED FOR THE SIGN BY JACQUES LOWE

An American Pilgrim at LOURDES



"I sit in the lightly falling rain, waiting my turn to enter the Baths. I don't know what will happen, but I must have faith in God's will. I ask myself, why should I be cured if so many sicker than I are not?"

— THADDEUS TIMONY

"Volunteer men immerse me in the healing water of Lourdes. Father Gaudet prays beside me and I try to pray, too. I want to come out stronger, if not physically then spiritually. The water is cold and I feel it."





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"I am in the chapel at Idlewild and the pilgrimage is about to begin. Our emotions are strong and many of us cry a little. I am going to fly for the first time. Will I be all right? I look at the others. What are their ills?"

"We land at Lourdes the next morning and two men carry me from the plane. They wish me well on my pilgrimage. I tell them I am resigned to God's will and will be happy whatever happens to me here at Lourdes"



Home to Lourdes and home again: physical care and spiritual happiness

Thaddeus Timony's pilgrimage began with Mass at Our Lady of the Skies Chapel at New York's Idlewild Airport, where a volunteer group of policemen and firemen known as Wheels for Our Lady takes care of ground transportation for Europe-bound sick pilgrims. More volunteer men and women were waiting at Lourdes to aid the pilgrims in their daily routine: Mass, visits to the Grotto where Mary appeared to St. Bernadette, the Baths, Blessing of the Sick, and Candlelight Procession. "With air transportation so effective," says John Hodgson, "many more American sick people can obtain the spiritual benefits that Lourdes offers."



"The nurse and doctor take me to hospital"



"Holy Communion; I feel peace and spiritual strength"



"We pray at the Grotto. I think of Mary's visit here"



"Solace comes to us during devotions"



"The first sight of the huge number of disabled people at the Blessing of the Sick is overwhelming. Some people can't even raise their arm to bless themselves. It hits me that there's not much wrong with me compared to them. God gave me strength when my children were growing up. What about these people?"



"All around me is the Candlelight Procession that I have heard so much about. Thousands of pilgrims are chanting, 'Ave, Ave' in a magnificent prayer to the Blessed Virgin. The scene has the power of thunder. I think that maybe now I will have the patience to bear my affliction without being sorry for myself"

Working Mothers' Emotional Scars

BY JAMES E. KENNEY



Mother rushes to work and her children are left with a baby-sitter

AT SEVEN o'clock on any weekday morning, the modern ranch house of the Gordon family looks something like an Air Force base when the loud-speaker booms "Scramble!"

Mrs. Gordon darts from room to room, throwing scattered clothing into a laundry bag. Junior is hunched at the kitchen table beside the radio, hastily scribbling a list of Spanish verbs while listening to a news broadcast. Sister is in the nursery, alternately brushing her hair and helping four-year-old Susie get dressed. Daddy Gordon's electric shaver buzzes away in the bathroom.

By 8:30 A.M., the Gordon family has completed these frantic missions: finish dressing, eat breakfast, wash dishes, do a half-dozen other household chores, take Susie to the day care nursery, drop Junior and Sister at school, stop at the gate of the electronics plant, and finally touch down in the parking lot near the building where Mr. Gordon works.

Back at the ranch house, all is quiet for the rest of the day. Mrs. Gordon is not there. Mrs. Gordon is a "working wife," and her place is on the

assembly line at the electronics plant.

Every year, more and more American wives are taking jobs in business and industry. Today, married women workers outnumber bachelor girls better than two-to-one. At last count, twelve million married women were in the U.S. labor force. This is 18 per cent of the nation's working population.

What's so unusual about this trend? After all, history shows that American wives have always been workers. The hardy wives of the pioneers, the farm women helping their husbands in the fields, the city mothers who took in washing and boarders and did needlepoint—were they really so different from Mrs. Gordon?

Here's the answer: the modern working wife takes a job, for pay, away from her husband and her children, away from the very center of family life, the home itself.

The recent rapid increase in working wives is also somewhat puzzling because statistics clearly show that the majority of families in which the wife works are in the \$5,000 to \$10,000 a year income bracket. This is hardly

a poverty level. From just the economic standpoint, there seems to be less and less reason for wives to work.

What's the real explanation? Economists, sociologists, family counselors, labor experts are pretty much agreed that the working wife movement has resulted from a combination of factors.

First, there's been a change in marriage patterns. Today, girls marry at an earlier age. The average American girl now leaves school at eighteen and marries before she is twenty-one. Census figures show that about 70 per cent of all American women aged twenty to twenty-four are already married.

What's more, newly married young couples are having their children earlier. On the average, girls who marry in their early twenties now have their last baby when they are twenty-six. This means that when the youngest child trots off to kindergarten, Mother is barely in her mid-thirties. With all the children in school, naturally she begins to think seriously about getting a job, especially if that's what other wives are doing.

Next, there's the technological revolution. The modern home bulges with electrical appliances and gadgets which save the housewife time and energy in doing her chores. At her supermarket, she can buy prepared cake mixes, TV dinners, instant potatoes, frozen waffles—an ever-increasing number of easy-to-fix foods. All these help to give Mother the leisure and the pep to become a secondary bread-winner.

Why do married women take jobs away from home?

The principal of a public school in Pittsburgh, while talking to a mother about her son's poor grades, learned that she was working a late shift in a local factory. Somewhat tactlessly, he asked:

"Why do you have to work those hours?"

"Why do you think?" the woman snapped back. "To keep the wolf from scratching at the door, that's why!"

If this school principal could have investigated further, he would have found out that the wolf in question was the auto finance company. The wife's wages were actually paying for a new hardtop convertible (with all the extras). On her husband's salary alone, the family could afford only a secondhand sedan.

There are, of course, many families in which the wife works to keep bread and meat on the table. Father may be the type who heads for the nearest saloon with his pay-check and takes it out in trade. Welfare workers can cite numerous tragic cases that arise when the husband becomes ill or disabled. Society sympathizes with the heroic woman who assumes the support of her family and provides some form of public assistance.

But the heavy concentration of working wives in the middle-income brackets has led labor analysts to suspect that the employment of married women is not caused entirely by dire economic necessity alone.

Working wives who supplement their husbands' incomes are able to raise the family's plane of living. Mother's wages can mean a nicer house, a newer car, more fashionable clothing, a vacation in Florida, and many other blessings of a material civilization.

Those with a taste for psychoanalysis point out deeper, more emotional factors. They argue that a job may give Mother a sense of importance. It may satisfy her need for social contact. She may want a home and a career too.

As married women move into the labor force by the hundreds of thousands, increasing concern is voiced by

religious leaders and social welfare groups. Sensing the trend in 1945, Pope Pius XII wrote:

"Here is a woman who, in order to add to her husband's wages, also goes to work in a factory, leaving her home uncared for during her absence, and this home, perhaps squalid and small, becomes even more wretched because of the lack of care; the various members of the family work each separately in the four corners of the city and at different hours; they are hardly ever together, either for meals or for a rest after the day's labor, much less for common prayers. What remains of family life? And what attraction can it have for the children?"

Even before World War II, Pope Pius XI in *Quadragesimo Anno* had clearly stated the Church's viewpoint:

"Mothers, concentrating on household duties, should work primarily in the home or in its immediate vicinity. It is an intolerable abuse, and to be abolished at all cost, for mothers on account of the father's low wage to be forced to engage in gainful occupations outside the home to the neglect of their proper cares and duties, especially the training of children."

SOCIOLOGISTS are now making studies of many problems growing out of the working wife movement. Here is one of the questions being given serious consideration: Does Mother's paycheck really help the family very much financially?

When a wife works away from home, she can't avoid extra expenses. These vary with each case, but in general they include added costs of meals in restaurants, bus fare, cleaning bills, more expensive clothing, beauty parlor care, and sometimes maid or baby-sitter service.

A working wife's take-home pay may also be reduced by her employer to cover deductions for a retirement plan, group insurance, and union dues.

Then there is the painful bite of the tax collector. In a joint income tax return, every dollar earned by the wife is piled on top of her husband's earnings. This can push the family into a higher bracket and that means increased taxes.

Mrs. W. T., who has a good job in a prosperous Connecticut community, earned \$3,600 last year. Her husband's income was \$4,000. Puzzled because

the family didn't seem to be too much better off financially, she consulted a friend who happened to be a tax accountant. After figuring her extra expenses and taxes, he told Mrs. W. T. that her year's work had actually added only \$1,400 in cash to the family's spending power.

Census Bureau figures for 1955 show that in families where the wife worked the average income was not quite \$1,300 higher than in families where the wife stayed home.

An even more serious drawback arises when the working wife has young children. Americans believe that the welfare of the younger generation is of first importance. No one denies the right of every child to have his physical, emotional, and spiritual needs adequately filled.

Yet Dr. John G. Chantiny, family life specialist at the University of Maine, recently found that nearly 400,000 children in the United States under twelve have to care for themselves while their mothers work; 138,000 of these children are less than ten years old.

Where a mother can provide adequate substitute care for her young children while she is working, there seems to be less of a problem. But really adequate substitute care is very difficult to arrange. For children under three, it is next to impossible. Nevertheless, the Department of Labor's Leaflet 18 (1957) estimated that there were 2.5 million mothers, working outside the home, who had children under the age of six.

Child psychologists emphasize that a youngster's proper development requires the supervision of the adult closest to him by relationship—in most cases, the parents. Baby-sitters, paid domestics, and maiden aunts may be very capable and conscientious. But they are not perfect substitutes for real parental love and care.

Psychologists also underscore these other possible emotional hazards:

► If a child spends hours with an adult who is not his parent, he may develop a strong attachment for that individual and subsequently reject his own mother. A further complication is that the individual caring for the child may unconsciously usurp the mother's role.

► Where a child's care is hazardous—one day with grandmother, the next with a young baby-sitter, then a week in the local day care nursery—the child's sense of security may be destroyed. Sleep disturbances, temper tantrums, and nail-biting may result.

► At the day care nursery or at Auntie's, the child has to obey one set
(Continued on page 70)

JAMES E. KENNEY, who holds a doctorate in economics (Syracuse University), is Chairman of the Department of Economics at Le Moyne College, Syracuse, N. Y.



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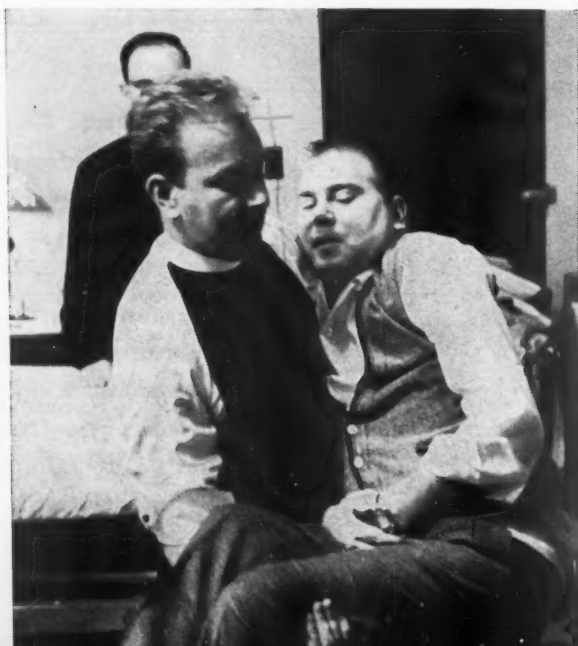
PHOTOS BY ED LETTAU

THE SIGN'S PEOPLE OF THE MONTH

*Michael Harrity
cheers up a fellow
patient. Often in the
evenings, nurses bring
dates to meet him*

The remarkable polio victim, on the opposite page, lecturing with a pressure tube in his mouth is Michael Harrity, who thought five years ago that his vocation was to the priesthood but knows today that his vocation is to suffer. Paralyzed, except for limited use of his right hand and foot, the twenty-seven-year-old former seminarian has converted a life of suffering into one of radiant usefulness. He is less a patient than a welcome guest at Mercy Hospital, Scranton, Pa., where he captivates the staff, patients, and visitors with his jaunty personality. Though he needs mechanical assistance for the very act of breathing, he teaches religion and medical ethics to nurses, moderates two sodalities, and goes out to schools in the area to talk to youth about the reason for suffering in life. The National Polio Foundation supplies equipment and an attendant to ease the burden of his pain.

Cheer in a Life of Pain



*The paralyzed youth
is lifted into wheel
chair by his older
brother, Father Vin-
cent Harrity*



JIM KRAMER

Dr. Frank R. Hanrahan: fostering vocations to priesthood



ARTHUR EDROP

Marie Wilkinson: poor in spirit have an unfailing friend

Priests & Laity

The strength of the Mystical Body of Christ in the battle with secularism depends on the numbers of good priests and informed, loyal laity. This conviction has led Dr. Frank R. Hanrahan of Cleveland into Serra International, a group of 7,600 businessmen in thirty-five states which fosters vocations to the priesthood. Serra's president, Dr. Hanrahan campaigns with this advice to parents: pray for vocations, study the religious life, don't criticize the clergy in front of children. Vocation is from God.

Words & Deeds

When Mrs. Charles Wilkinson of Aurora, Ill., was named Catholic Woman of the Year in the Rockford diocese, the citation required several hundred words to list her achievements: talks to groups on the Blessed Virgin, lectures on Communism, religion classes for Mexican children, sponsoring "sons" in India who are studying for the priesthood. She learned Spanish just to be able to work among Mexicans. Largely through her efforts, the Faith of many migrants has been strengthened.

A
Lady
fights
the
**SMUT
BARONS**

BY JOHN C. O'BRIEN

Among the letters from constituents received one day by Mrs. Kathryn E. Granahan, only woman ever elected to Congress from Philadelphia, were a half dozen that left her stunned.

The letters were from mothers. They contained solicitations for orders for shockingly obscene pictures and literature, mailed to their teen-age children.

"What," asked the anguished mother, "can be done to protect our children from these purveyors of pornography?"

Never before having seen anything of the kind, Mrs. Granahan thought that the solicitations must be the work of some depraved individual. But when, upon investigation, she discovered that there was an organized, nation-wide traffic in obscenity involving principally teen-agers, she decided that, if re-elected, she would do what she could to curb it.

Re-elected she was—in the fall of 1958—to her second full term in the House of Representatives. And, early in the first session of the current Congress, she introduced a bill to lengthen the arm of the Post Office Department and



*Shocked at the obscene
literature that is being mailed to
children, a congressman,
Mrs. Granahan, began to do
something to stop it*

the Department of Justice so that they could strike more effectively at the "barons of obscenity," as they have been described by Postmaster General Arthur E. Summerfield.

That bill has been passed by the House. When the Senate concurs upon its January return to Washington, as no doubt it will, the Post Office Department believes it will have on hand the legal weapon it needs to drive out of business the distributors of pornography who have been using the mails in defiance of the law.

The Granahan bill deals only with pornography sent through the mails, which is only a part, probably the smallest part, of the vast volume of such material that finds its way into the hands of the nation's youth. The most obscene output of the traffickers in pornography seldom is sent through the mails but is sold by local outlets out of reach of the federal government. They can be brought to their knees only by pressures from aroused citizens in the community in which they operate.

So it may turn out that, in the long run, the full exposure of the pornography industry by the House Subcommittee on Postal Operations, of which Mrs. Granahan is chairman, may do more than federal legislation to cripple it. For the hearings served to turn the spotlight on the vast dimensions of the business and its demoralizing influence on teen-aged children.

Few Americans have any conception of the staggering number of dollars the pornography merchants have been extracting from teen-agers. In his testimony before the committee, Postmaster General Summerfield estimated that receipts from obscene materials sent through the mails alone amount to \$500,000,000 a year. Another witness testified that the annual take from the over-all pornography traffic—including films, slides, photographs, and magazines devoted to the glorifying of sex, perversion, sadism, and brutality—distributed through outlets other than the mails, runs close to \$3,000,000,000.

So lush are the profits that the traffic in obscenity has been growing by leaps and bounds, particularly in the last five years. Last year, it has been estimated, between 700,000 and 1,000,000 youths received obscene materials through the mails. Countless other thousands bought them in drug stores, newsstands, and cigar stores.

JOHN C. O'BRIEN, head of the Washington Bureau of the *Philadelphia Inquirer*, has for many years been a Contributing Editor of THE SIGN.

Against this onslaught from the pornography distribution centers, mainly New York and Los Angeles, parents stand virtually defenseless. No child, however much the parents try to shield him, is immune to solicitation. The entire student bodies of private schools and colleges have been subjected to it. The Granahan committee received testimony that the superintendent of the Citadel, a private military school in South Carolina, had complained that every cadet had received through the mails objectionable advertisements of obscene materials.

EACH YEAR the volume of complaints received by the Post Office Department grows bigger—50,000 last year. In 1958, the Department's inspectors investigated 4,000 of these complaints and arrested 293 persons. In one raid in New York, the inspectors seized 15 tons of films, slides, photographs, and obscene literature and a mailing list containing 100,000 names and addresses.

To a greater or lesser degree, all the materials which form the stock-in-trade of the pornography industry exploit sex and glorify the abnormal. Some types are viler than others. The Post Office Department divides the output into three classifications:

Hard-core pornography — erotica, films, slides, and pictures exploiting sex, perversion, masochism, sadism, pain, and torture.

Borderline obscenity — photographs, slides, and magazines which avoid abnormality but are designed to excite prurient interest among those who see them.

Magazines and periodicals passing themselves off as health or art publications which display nudes or seminudes, often in suggestive poses.

In the opinion of the Granahan committee, the most alarming thing about the material the pornography peddlers seek to foist upon the nation's youth is the emphasis on perversion. Much of it is calculated to incite a teen-ager to embrace utter depravity.

As one member of the committee put it, the output of the pornography industry "ridicules decency, morality, and the sacredness of marriage. The unusual and the indecent are presented as being acceptable and commonplace; the upholders of morality as 'birds' or 'squares'." The executive secretary of the Military Chaplains' Association of the United States told the committee that "perversion is recognized as a tremendous part of the pornography literature industry."

In devising ways to get their wares into the hands of teen-agers, the pro-

ducers of pornography have shown an evil ingenuity.

One way, the one Mrs. Granahan is trying to block, is use of the mails. Essential to this approach, of course, are mailing lists. These are obtained in various ways. Usually, they are purchased from firms which make a business of compiling them. Many of these firms make a specialty of acquiring lists from mail-order firms whose products appeal to teen-agers, such as air rifles, model airplane kits, camping equipment, and the like. Reputable mail-order houses try to keep their mailing lists out of improper hands, but there seems to be a sufficient number of others to keep the pornography producers well supplied with names.

Usually, the original mailing is of the borderline variety which the Post Office Department would have difficulty banning as obscene. If the first solicitation brings an order, the second promises more shocking material—"real hot stuff that will make your eyes pop." "so hot you wouldn't dare show it to your sister."

Hard-core pornography, described by the producer as "too hot to handle through the mails," often is sold directly to school children by "pushers." The pusher may be a salesman employed to hang around schools at recess time and hawk his wares furtively among the students. Or he may be a student.

So demoralizing are the wares of the pornography merchants and so brazen their efforts to get them into the hands of youth that it might be supposed no one would object to any effort to put an end to the traffic. But Mrs. Granahan and her committee found that this was not the case.

Representatives of every major Protestant denomination, the National Council of Catholic Men, the National Council of Catholic Women, the Military Chaplains' Association, to name but a few, and a number of citizens' committees for decent literature appeared before the committee in support of Mrs. Granahan's bill. But there was also opposition.

The opposition came mainly from individuals and organizations, such as the American Civil Liberties Union, concerned mainly about freedom of expression, and from "emancipated" thinkers who regard all efforts to suppress the traffic in obscenity as a blue-nosed venture in prudery.

The objection usually raised is that such legislation is a form of censorship. No government official, this group contends, should have the right to tell the American people what they should or should not read or see.

With this line of reasoning, Mrs. Granahan has no patience. In her view the question of censorship is not involved; what is involved is protection of the morals of teen-agers.

Among the "let's-have-no-censorship" group, there are, of course, some who maintain that it has not been proved that pornographic films, slides, photographs, and literature have a harmful effect upon teen-aged children.

With this, too, Mrs. Granahan disagrees sharply. As she points out, the overwhelming weight of the testimony taken by her committee from law enforcement officers, psychiatrists, psychologists, and sociologists was that there is a proven relationship between the recent increase in juvenile delinquency and the increase in the dissemination of pornography.

Mrs. Granahan, who is a graduate of Mount St. Joseph's College in Philadelphia and a member of the Catholic War Veterans' Auxiliary, considers her bill to increase the effectiveness of the Post Office Department's war on the traffic in obscenity as merely the first battle in a war that must be waged unceasingly if the pornography industry is to be put out of business.

MRS. GRANAHAN did not come to Congress as a novice in public life. As an interested and active helpmate of her late husband, William T. Granahan, whom she succeeded as Representative of Pennsylvania's Second Congressional district, Mrs. Granahan gained a thorough knowledge of how Congress works. Before her marriage she was supervisor of public assistance in the office of Pennsylvania's Auditor General.

Her bill corrects what the Post Office Department considers a serious defect in existing legislation. It will enable the Department to shut off the flow of dollars from teen-agers into the coffers of the pornographer mail-order peddlers.

Under the existing law, when the Post Office Department receives a complaint, it halts delivery of mail to the alleged offender, thus impounding letters containing orders and remittances for pornographic material. Subsequently, the Post Office Department makes a determination as to whether there has been an actual violation of the statute forbidding the transmission of pornography through the mails.

To make such a determination, the Post Office Department, as a rule, needs six to seven weeks. But, as the law now stands, the Department has only twenty days in which to complete its case. If, at the end of that period, it is not ready to proceed, the pornography dealer whose mail has been shut off goes into

"Parents must be aroused to this insidious threat to the moral, mental, and physical health of the youth of the nation . . . freedom of expression is not involved"



PHOTOS BY ED LETTAU

a United States district court and gets an injunction against the Department. This releases the stop-order against mail deliveries, and the flow of orders and money is resumed. And often by the time the Post Office has completed its case, the offending pornographer has closed shop and started anew in another location under a new name.

Mrs. Granahan's bill permits the Post Office to extend from 20 to 45 days the life of its ban against mail delivery. This amendment, the Department believes, will enable it to strike a more effective blow against the fly-by-night, mail-order pornography operators.

But, as Mrs. Granahan insists, more than a correction of the law dealing with the mailing of obscene materials is needed if the war against pornography is to be won. Stiffer penalties, for one

thing. And next session she plans to push for a bill providing for second offenders a maximum penalty of five years in jail and a \$20,000 fine.

The greatest need, however, is for action in the communities where pornography is sold directly over the counters of drug stores, cigar stands, and newsstands.

"Parents must be aroused," Mrs. Granahan insists, "to this insidious threat to the moral, mental, and physical health of the youth of the nation. These over-the-counter purveyors of pornography can be hit only by local ordinances or strong pressures by citizens' committees determined to protect the morals of their children. No parent should be deterred by the censorship cry; freedom of expression is not involved."



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NATALE

BY GEORGE LORIMER

*Marisa was filled with fear.
Would this be her last Christmas?*

WINTER came with a magnificent defiance of stoves and woolen clothing. The wind funneled into the valley of the Arno in great gusts, blowing the tall cypresses like feathers in a child's hand. In Castel Dei Monti the old people said, "What can you expect with snow already on Monte Falterona." Then one day everyone woke to find that even Monte Morello, across the valley beyond Florence, was white. The old people shook their heads, "It will be a winter like that of three years ago, with the great cold." Don Francesco, the village priest, bowed his head and prayed that the Lord would not bring such punishment upon them.

Don Francesco had been thinking a great deal of late. He had lost the optimism of his first years in the parish. True, people liked him. This might have seemed a victory before, but now he was aware that it had very little to do with his mission. Then it occurred to him that perhaps his gloomy mood was due not only to these solemn thoughts but to the dreadful choir practice that was just finished. The new choir was getting worse instead of better, and Christmas was not even a month away.

Don Francesco was still sitting in his study when Emilio came in. Emilio was a young farmer who lived above the town with his wife, Marisa. Don Francesco had celebrated their marriage a bit over a year ago. He felt a certain responsibility for it. Emilio, ever since his wedding, had been a staunch supporter of the church and a particular friend of the pastor. He usually sparked

the choir with his fine tenor—although today he had sung atrociously.

"Father," Emilio began, "I am worried about Marisa."

"What do you mean, Emilio?"

"Well, you know how precise Marisa is, how careful and neat?"

"Yes."

"It is sometime now that she just goes around the house dressed badly and not caring, and she does not even smile. I am worried because you know that the baby is to be born any time now."

"I see."

"And, Father, I have done everything to make it easy for her. She hardly has a bit of work, because my aunt comes in every day. Still she is sad."

"Hmm."

"But, Father, that is not the worst. Today, when it was time for Mass, she said she was not coming."

"Was she sick?"

"No, Father, she was not sick; that is why I was so worried, because never before has she missed Mass on a Sunday."

"And she gave no reasons."

"No, Father, she is so changed. For example, about the baby; she used to knit things for him, and then we would talk about names, and she was happy. Now she has stopped knitting, and the last time I talked about the baby, she just cried. Please, Father, will you come and talk to her, and pray too, Father."

"Of course, Emilio. I will come by today."

"Thank you, Father." Emilio left the room. Don Francesco buried his head in his hands.

"And now this, Lord," he thought. "Marisa. If there was a person I could have counted on, it was she. And it is she who loses her faith. Lord, forgive my pride. I have fixed up the church, I have made a choir, and then I lose the souls of the people. A fine priest I have been! A fine failure." He got up and went inside the church.

After a long while, he decided it was the time and walked up the hill in the last light of the afternoon. He saw smoke coming from the chimney of Emilio's house as he neared it.

He knocked on the door. Marisa opened it. "Buona sera, Don Francesco."

"Buona sera, Marisa." He saw suddenly what Emilio had meant. The girl looked at least ten years older. Her blonde hair was straggly, her clothes were dirty and unbecoming, and she looked generally untidy.

"I dropped by, Marisa, because I feared that you were sick when I did not see you this morning at Mass."

"Did not Emilio tell you?"

"From what Emilio said, I was convinced. Only, I thought perhaps I was the doctor you needed. I am your pastor and I am in charge of your soul," he concluded quite firmly. Marisa didn't say anything. He continued in a kinder tone, "Besides, Marisa, you know how fond everyone in Castel Dei Monti is of both you and Emilio. So when you are unhappy, pretty soon so is everyone, and that is not good with Christmas almost here." Marisa began to cry.

"I thought we could talk like old friends." The priest persisted.

"Father, am I a bad Christian not to want to die?"

ILLUSTRATED BY DOM LUPO

"Christmas," she sobbed. "Christmas. Father, I am afraid I will never see another Christmas."

"Why in the world should you be afraid, dear girl?"

"The baby," she said in a small voice.

"But that is absurd. Women have been bearing children ever since Eve bore Cain. It is a most natural and necessary thing."

"I know, Father, but I am still afraid."

"Tell me why, Marisa."

"At first I did not think about it at all. I was very happy then. But I began to think about my own mother, and how she died when I was born. I began to think, 'I will be like my mother.' And, Father, I do not want to die."

"I see," Don Francesco said. "You should have come to see me right away. Now," he looked at her a moment, calculating his next statement, "now I would like you to stop thinking about yourself for a few minutes. Think of Emilio. He is a good man and he loves you very much. And how do you treat him? You leave the house a mess; and yourself, saints in heaven, whatever has happened to the pretty Marisa of last year? If you ask me, it is Emilio who should be crying."

Marisa looked at the priest, amazed, and stopped crying. She had not expected this sort of scolding.

"Now, Marisa," Don Francesco pushed his argument, "I want you to wash your hair, brush it properly, put on a nice dress, and generally look neat. Then I would like you to come down to the church tomorrow. We shall talk some more. Until then, think about anything but yourself. I assure you, none of us are as interesting subjects of meditation as we think we are."

"Yes, Father," Marisa said.

"You will be in church tomorrow afternoon, Marisa?"

"Yes, Father," she repeated.

Of course, Don Francesco knew that the battle was not even begun. The girl was in an emotional state of mind, and his firmness was like a witch doctor's incantation. But anyway it was a first step.

The next day, the choir practiced as usual at lunch time; everyone sang a little bit better. Emilio afterward congratulated Don Francesco, but Don Francesco explained that as yet he had done nothing and that Emilio had better busy himself praying for his wife and thinking of things to please her.

When Marisa came that afternoon, she was once more neat but one could hardly have said she looked happy and calm. "Father," she said, "I have not done all you said. When I was sitting alone with nothing to do, my thoughts

ran round and round and I got thinking again that I would die." She did not cry. "Father, am I a bad Christian not to want to die?"

"You would be a bad one if you did."

"Father, I do not understand. I always thought we were supposed to want to die. Even I, Father, as a little girl wanted to die and go to heaven."

"Don't confuse heaven and death. The Christian does not want to die; he wants to live more. Death is not joy but a punishment. But realize the great thing is that you can surmount it. That is heaven; death defeated, real happiness with God."

Marisa began to sob. "But, Father, that is what I am trying to tell you. I do not want to go to heaven. I want to stay here. I do not care to see God; I love my husband more than God. I want to stay with him. I like the noise of the animals in the stable, and the smell of the earth in the spring, and the curve of cypresses in the wind. I do not want heaven, where there are none of these things. I can say the opposite, but I cannot mean it." She sobbed. "I am sorry, Father, I am not a Christian."

• Experience is a wonderful thing. It enables you to recognize a mistake when you make it again.
—The Kablegram

Don Francesco did not answer at once. Outside the window, the last flush of light colored the mountains beyond, the trees stood out with exaggerated nearness, and one could hear the familiar sounds of people at the well. The jangling of the chain, the splash of the bucket hitting the water, and then the squeak of the unoiled pulley. Two women were talking; then came a child running and the squawk of a chicken. From the sounds, Don Francesco could recreate the scene. It absorbed him and contrasted with the sobs of Marisa. He felt very tired. "Marisa," he said at last, "what is wrong with you is not that you have lost your faith but that you have stopped thinking."

"What do you mean, Father?"

"You still picture God the Father with a big, white beard, and Jesus as a rather weak sort of person, and the poor Holy Ghost as a bird. This was nice and simple when you were a child. But now, when you think about it for a few minutes, you can't see anything really interesting about this group, and heaven, as you said, does not sound half as nice as Castel Dei Monti."

"Yes, Father."

"Let me tell you a secret. That picture has very little to do with God, and heaven is no more nebulous than Tus-

cany. You must think of it not as a strange land, because it is not at all, but as the most familiar place. For the moment, if you want to understand it, think of Castel Dei Monti only, with all the people you love, and no problem about wind coming through the cracks."

Marisa laughed.

"Tomorrow, I will tell you about God, Marisa, and I think you will see that He is not at all as you imagined Him. Now hurry home and finish knitting for that poor, unfortunate child of yours, or he will be born with no clothes to wear." Marisa smiled.

"All right, Father."

"Then I have some work I want you to do for me that no one else can do as well."

"What is it, Father?" Marisa asked curiously.

"I will give it to you tomorrow." He smiled.

"Tell me now, Father."

"No, no, tomorrow." Don Francesco accompanied her to the door. When the girl was gone, Don Francesco sat alone for a long time. He prayed that really he could help her. How much faith is ignorance! And how easy it is to lose faith based on ignorance. "Where is one to start?" Don Francesco thought.

The next day, when the choir assembled, they showed a great improvement. Maybe they really would be ready to sing at Midnight Mass on Christmas after all. That had been Don Francesco's hope. They would sing on Christmas; then in the future they would continue to sing on at least the principal feast days. Thinking of Marisa, Don Francesco decided suddenly that it was not enough for them to sing, they must understand as well. They had just finished, "*Tu scendi dalle stelle*."

"We sing," Don Francesco said, "You come down from the stars, oh King of Heaven," and I bet all we think about is whether we are on the right key. Instead, we should think that this is the great miracle of God made Man; it is also the miracle of God, who once again comes to us at the Consecration at Mass. God the greatest of all forces. Now, sing it again."

The choir responded with renewed vigor.

When Marisa came later, she no longer looked dejected, just serious.

"Father," she said, "would you mind if I were to knit while you talk to me?"

"No, not at all."

"I am almost finished this sweater, and afterward I can do what you want me to."

"Very good. Now I wanted to talk

about God. I could tell you about Him in terms of philosophy or in terms of science; it could be very interesting, but I wonder if it would mean anything." Marisa did not disagree so he continued. "So I thought I would talk about God in terms of love, and love is, after all, the most important thing. Besides, you understand something about it. You told me you loved your husband and that you loved the world. That is good, Marisa. It is the first way to love God—through His creatures. And, of course, God loves you. The very fact that you exist and that you can enjoy all these things is a sign of that. Life itself and, more important, life that will not end are all part of God's love. You say you do not love God, when all you mean is that you do not understand God. Still it is not necessary to understand everything to appreciate it. All you must do is have faith and realize that God is not far off from you and the world you know."

"I think I see, Father, though I am still confused."

"I am sure you are," Don Francesco laughed. "These are not things to absorb in a minute, so we had better make some concrete plans. You are not living yesterday, are you?"

"No."

"Nor tomorrow?"

"No, Father."

"So that means you are living right now, right this moment, and so each moment must be faced as it comes. To get right down to your worries, it is pointless for you to worry about dying the way your mother did. Your worry will not change a thing, and it is not only pointless but a lack of faith. Besides, the midwife told me that she had never seen a healthier person."

MARISA laughed. "I am very silly, Father."

"Now if you would like, I shall hear your confession."

"I would like that, Father."

"But I can tell you ahead of time what part of your penance will be."

"What, Father?"

"To make fifteen white surplices for the choir between now and Christmas."

"But, Father, I will never finish them."

"Then you must work harder, because we need them for Christmas and I know for a fact that there is not another girl in Castel Dei Monti who sews as well as you."

"I will try, Father," Marisa said as they both went to the confessional.

That evening, Emilio came thundering into the parish house. The idea of making poor Marisa do such a job! Why she would ruin her health sewing

every minute. Were there not other girls in town who weren't expecting babies from one day to the next. "The very idea!" he concluded. "And you a priest, who should be looking out for the welfare of his people."

Don Francesco did not defend himself. He just told Emilio what he had told Marisa. "If you think she has too much to do, Emilio, you could give her a hand in the house." Don Francesco winked and Emilio stormed off.

However, when Emilio brought all the neatly sewn and pressed surplices to Don Francesco the day before Christmas, he was beaming. "Here they are, Father," he said. "I do not understand her. She worked and worked for days and was never so happy."

"Sometimes that is the way, Emilio," Don Francesco replied.

The church was beautifully decorated with great branches of pine and the red berried plants known as 'mouse pricklers.' It had been cleaned and polished from top to bottom by the loving hands of the old women.

Choir practice had been magnificent. Emilio's high spirits were contagious. Don Francesco was sure that this would be a memorable Christmas with everyone participating to give praise to God. He had to admit that he was already enjoying the great Mass with the whole parish crowded in and the choir singing. Then, at five o'clock, Emilio, looking whiter than Monte Morello, came running into the church. "Father, you must come right away," he panted. "Marisa is about to have the baby."

"Yes, I will be there. But have you called the midwife?"

"No, not yet."

"Well run, because I think she is more important right now."

"But you will come?"

"Immediately." He went to get his heavy coat, and Emilio ran off. The pines hissed in the wind as the priest went up the hill. He thought they looked like brooms brushing the sky. Emilio was already home when Don Francesco reached the house. There were also several old women sitting around, everyone waiting for the midwife. Emilio took Don Francesco into the bedroom.

"God bless you, Marisa," the priest said.

"Thank you, Father," Marisa said. Her face was very white but she had a taut kind of beauty. "Father, will you be near? I am just a bit afraid."

"I would not think of leaving the house. I shall sit in the kitchen, and if you ever need me, you have only to call. Now I will leave you with your husband." He got up and went into the other room.

Time passed slowly. The old women talked in low voices by the fire. Emilio went back and forth. Once or twice Marisa would ask for Don Francesco, but he sat reading his breviary, praying or just thinking. It got dark outside and someone gave him food. Then bells began to ring. Emilio came in.

"Father there is Mass in an hour."

"I will stay here," Don Francesco said firmly.

"And Mass?"

"There are other priests coming anyway; they do not need me."

"But, Father, it is the big feast of the year. And the choir. We cannot keep you here, Father."

"No, of course you cannot keep me here. But Emilio, there are many more Masses tomorrow. Tonight, I shall stay where I am."

"You do not mind, Father? I know how much it means to Marisa."

"I have decided. But could someone go and tell Don Torre to go ahead without me and tell the choir as well?"

"Right away, Father." One of the old ladies left saying she would carry the message.

MORE bells chimed as Mass time approached. Outside, there was the sound of footsteps as families from the outlying farms came in to Castel Dei Monti for the Mass. There were children laughing. From the bedroom, Don Francesco could hear an occasional sigh. And the old women by the fire talked on and on in whispers.

The last bell rang petulantly. Don Francesco followed the Mass in his mind. At the Consecration, all the bells rang out again. The Saviour is born! The Saviour is born! The Saviour is born! And not too long afterward, the midwife came out from the bedroom to say that Marisa's baby was born. A boy. When, later, the priest went in, he found Marisa exultant though tired. She whispered something in Emilio's ear.

"Father," Emilio announced pointing grandly toward his son who lay beside Marisa in the big bed, "we want to call the baby Natale, because it is Christmas, and then Francesco, because of you, because you have been so kind . . ."

Don Francesco could say nothing. Just at that moment, someone heard sounds of singing at the curve below the house. A few minutes later, the choir, followed by most of the village, arrived at Emilio's door. "*Tu scendi dalle stelle, O Re del cielo . . .*," they sang. Emilio, standing by his wife's bed, joined in with his strong tenor. In spite of all the excitement, little Natale Francesco slept without blinking.

by Aloysius McDonough, C.P.

THE SIGNPOST

Courage

My grandfather left the Church when his sister entered the convent. On the books, we have been Presbyterians ever since and anti-Catholic until I began to think for myself. Should I enter the Church, despite parental opposition?—M. Z., PITTSBURGH, PA.



Apparently, you are convinced that you should be a Catholic. You attend Mass daily and function as Sunday organist and catechist. Why, then, should you be stumped by your parents' challenge: "In your religious training, where did we err?" They have educated you in only one-half of one per cent of Christianity. Read—and ask them to read—*A Guide to the Religions of America*, published by Simon & Schuster and obtainable through the Book Department of THE SIGN. Yours is the obligation to break the chain-secession begun by your grandfather. You should do so with or without their consent, with or without their knowledge. "He that loveth father or mother more than Me is not worthy of Me." (Matt. 10:37)

Reunion

Since the Church does not pray for the conversion of Orthodox Christians, why does she send missionaries into their lands?—T. D., WORCESTER, MASS.

Aside from any consideration of convert work, the Church sends missionaries into every land which would otherwise be bereft, wholly or partially, of the ministry of priests, of the services of religious brothers and sisters to teach, to staff hospitals, and the like. As you say, we do recognize the validity of the sacraments among the Orthodox Christians. But when we pray for their reunion with us, we thereby pray for their conversion to the fullness of Christian faith and discipline.

Alaska: Hawaiian Islands

A Protestant lecturer claims that the first missionary to the Hawaiian Islands was a Methodist, in the 1800's. Who were the pioneer missionaries there and in Alaska?—F. W., BAY VIEW, MICH.

The lecturer was probably correct. Several Protestant sects from New England were active in the Hawaiian Islands as early as 1820. In those days, the Islands were part of territory known as Oriental Oceania and were called later the Sandwich Islands. The earliest Catholic missionaries arrived in 1827, members of the Congregation of the Sacred Hearts of Jesus and Mary, often referred to as the Picpus Fathers. For many years, they and their Catholic converts were imprisoned, tortured, and banished by the entrenched Protestants. In the present diocese of Honolulu, embracing the Hawaiian Islands, the total population numbers about 700,000 of whom about 200,000 are Catholics.

Well in advance of the purchase of Alaska from Russia by the United States in 1867, Christianity had been introduced. Russia sent the first Orthodox missionaries in 1794. Eskimos were only one of several racial groups among the aborigines, all of whom had some semblance of religion, although their so-called worship—Shamanism—was rife with superstition in general and sorcery in particular. In 1878, Protestants arrived, preceded by six years by the Oblate Fathers. By 1886, the Sisters of St. Ann had established a hospital. Since 1906, the Jesuit Fathers have been active in Alaska. The new State of Alaska comprises the Diocese of Juneau, with a Catholic population of about 15,000 out of a total population of about 108,000; also, the Vicariate Apostolic of Fairbanks, numbering approximately 16,000 Catholics in an overall population of about 81,000.

Oberammergau

What is there about the German Passion Play that makes it so noteworthy?—R. H., NEW YORK, N. Y.

The Passion Play you refer to is renowned for its origin, its lengthy record, and the unique reverence with which it is prepared and presented. Its locale, the village of Oberammergau, is about forty-five miles southwest of Munich. In 1633, as a corporate expression of gratitude for the cessation of a plague, the villagers vowed to portray the Passion of Christ every ten years. That vow they have kept faithfully, the only exceptions being occasioned by the Franco-Prussian War and the later World Wars. With an intermission at noontime, the play lasts for eight hours. Dialogue is in German, but a translated text is available in several languages. The next presentation will run from mid-May until late September of 1960. From among the eligible, actors are chosen by ballot, behind closed doors. Selections are made not only on the basis of player appearance and ability, but also in consideration of integrity of character and edifying reputation. For a year in advance, the flawless fulfillment of their vow is the main preoccupation of the villagers.

Astrology

Is it a sin to believe in astrology?—A. S., MICHIGAN CITY, IND.

Yes—because astrology is a form of superstition. Astrology is a so-called science which claims to interpret the influence of heavenly bodies upon human affairs. It is in open conflict with our faith in Divine Providence and with the very idea of human freedom and self-determination. Quotations from the Bible appearing in astrology books fail to shore up the claims of astrology. Saints and villains are born in the same place, at the same time, under the same sun and moon and stars. "Neither let there be found among you anyone that consulteth soothsayers, or observeth dreams or omens. Neither let there be any wizard or charmer, nor anyone that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things." (Deut. 18:10-12)

In the middle ages, astrology was popularized especially

among the Jews and Arabs. Even today, the horoscope business is a financially profitable "racket," for the number of gullible people is countless. In his day, St. Augustine inveighed against this superstition in the *City of God*. St. Thomas Aquinas considers astrology as wide open to diabolical influence. Your friend has been taken in by a pagan fatalism which is unsound, both religiously and scientifically.

Please Clarify

In the September issue of "The Sign Post," the subject of mixed marriage is discussed. Please clarify the impression given that a Catholic involved in such a union is not excommunicated.—J. M., OAKLAND, CALIF.



That impression was taken, but not given. First of all, when we refer to a mixed marriage, we ordinarily understand a valid marriage between a Catholic and a non-Catholic. A valid marriage is made possible by means of a dispensation from the impediment which is based on a difference of religion. No excommunication is involved. Excommunication is incurred when a Catholic attempts marriage before a non-Catholic minister. Also, if a divorced Catholic attempts marriage with any other person, whether single or divorced, whether Catholic or non-Catholic—even before a justice of the peace. So too, a single Catholic attempting marriage with a divorcee. Hence, the Catholic husband whom you married twelve years ago before a judge is excommunicated, because at that time you were divorced after a valid non-Catholic marriage. That particular censure was established by the Third Plenary Council of Baltimore in 1884. Absolution therefrom is reserved to the bishop of the diocese.

Alcoholic

After learning the hard way, I realize now that I am an alcoholic. Must I continue my membership in the AA? If the woman I hope to marry finds out I am an AA, that may be the end of my hopes.—E. B., SANTA ROSA, CALIF.

The psychology of Alcoholics Anonymous is such as to bestir and maintain the humility and fortitude so needed by the problem drinker. Experience dictates that you be a faithful member of that group, to help yourself and others. In all fairness, your fiancée has a right to know your background. Your hopes of a successful marriage will be dimmer if she learns you are a problem case but not a faithful member of AA.

November 2

Why do Catholics go all-out with purgatory services on November 2?—L. K., SAN ANTONIO, TEXAS

Belief in purgatory and in suffrages in behalf of the deceased is not confined to Catholics or to New Testament times. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (2 Mach. 12:46) In the daily sacrifice of the Mass, whether offered predominantly for a departed soul or not, the souls of the deceased are remembered time and again. But November 2 has been set apart and dedicated in a special way in remembrance of all departed souls who may need our intervention. The spirit of the occasion is well expressed in the following quotation from the Roman Martyrology: "The solemn commemoration of all the faithful departed, in which the Church, their common Mother, after being careful to celebrate with

due praise her children already rejoicing in heaven on All Saints' Day (Nov. 1), strives to help all those who still long in purgatory, by supplication to Christ, her Lord and Bridegroom, that they may quickly attain to the fellowship of the heavenly citizens."

On All Souls' Day, the Church's Divine Office, prayed by every priest throughout the world, is known as the Office for the Dead. Every priest is permitted to offer the holy sacrifice of the Mass three times in behalf of the departed, and to each Mass is attached the "indulgence of the privileged altar." Ordinarily, this indulgence is attached to those Masses only which are offered at a specified altar. It is a plenary indulgence applicable to one of the souls for whom the Mass is celebrated. It is fitting that in a spirit of practical charity there be an annual reminder of those who so depend upon our help: "Remember me, remember me, at least you my friends, for the hand of the Lord hath touched me!" (Job 19:21)

It is difficult to understand the reluctance of some non-Catholics to accept the doctrine of purgatory. It is one of the most reasonable and consoling of all beliefs. In reference to heaven, St. John declares: "There shall not enter into it anything defiled." (Apoc. 21:27) The majority of us depart this life with at least some sins unforgiven or at least unexpiated. Were it not for the atonement known as purgatory, heaven would be barred to us forever. Purgatory is an opportunity for the departed and a consolation to relatives and friends among the living. It is the mind of God that the Church Triumphant in heaven, the Church Suffering in purgatory, the Church Militant upon earth form a Communion of Saints, united under "one Lord, one faith, one baptism." (Eph. 4:5)

Could Be

It is a common thing for us faculty folk to return to our home towns for the summer, leaving our husbands to cook, etc. Is this morally wrong?—E. M., CHICAGO, ILL.

No blanket reply can be given to an inquiry of this kind. Husbands and wives are entitled to one another's company and mutual help and should not be deprived without sufficient reason. Reasons of convenience appealing to the wife might be outweighed by difficulties for the husband such as neglect of him and the children, the dangers incidental to loneliness, etc.

Lifelong Need

Despite attendance at a Catholic college, there is a previous twenty-one-year gap in my religious education. There is no study group in my parish. Some of the magazines are over my head. What do you suggest?—F. K., HOLMES, N. Y.

Would that all Catholics realized that religious education cannot be timed with a stop watch—at the end of elementary, high school, or college. Why not ask your parish priest to organize a study or discussion group. Such groups should be a normal feature of every parish. However, despite opinions to the contrary, a discussion group should be under the guidance of a priest—otherwise, it is like a ship without a rudder. You might also ask your parish priest to lend you books, or to list books for you to purchase, which are adapted to both your capacity and your individual needs. You are to be commended for your wholesome thirst for guidance and for your awareness of the insidious influence of taken-for-granted attitudes or lack of attitudes. No sound intellectual can regard his religion as a Sunday-morning hobby.

WOMAN to WOMAN

BY KATHERINE BURTON

Lawless Youth

From all sides comes advice on how to handle the increasing lawlessness of the younger generation: the boy or the girl who takes the family car and has an accident, the beatnik types, the young gangsters who turn into murderers. Why is this happening in a land built on law and order, a land full of churches and good homes? Is it because we have left undone the things we should have done for children that they do the things they should not?

A young playwright from England says that today we must have proof for everything because science has been so successful; we even demand proof of miracles, whose essence is that they are inexplicable. "I would give anything to believe in God," he said and added that he taught his children the old-fashioned virtues; yet he admitted that the day one of them asked why he must be honest and just, he would be sunk. His father always said, "It is God's plan." But his father and his teachers evidently never explained about God's plan. In the world of today we must explain to our children, not merely orate, the great verities.

First, we have failed them materially. We are people with a vote. Why, then, do we not vote more funds to prosecute sellers of dope and keep this terrible traffic from our young; it can be bought in candy stores near schools. Why not a uniform law that no one under twenty-one may buy liquor and that would put out of business those who sell it to them? Why not a law against all firearms without licenses, even if a few hunters don't like the idea? Why not a concerted effort of citizens against smut going through the mails?

Loving Authority

Gang fights and deaths, stolen cars and deaths are tragedies. And such things are no longer limited to the slums but have come to the green lawns of Suburbia. A boy of seventeen and a girl of sixteen disappeared a few weeks ago in the car of one of their relatives. They were nice children, went to church, got good grades at school. Four days later, a thousand miles from home, the car skidded; the girl is dead and the boy may die. There was no baggage in the wrecked car except school books, a violin, and a gun. What lack of basic training and of faith in life and its underlying laws caused this I don't pretend to know, but there must be something wrong about it. From babyhood a child needs loving authority—and the adjective and the noun are equally important. Then, when boys and girls are sixteen and seventeen, they know that life comes from God and is to be cherished and valued.

Yet, what do they see in the world about them? They have been conditioned to killing by wars and to cruelty by hearing of the taking over of small nations by brute power. They are conditioned by movies and TV, where we now have added to the violence of westerns the violence to the intellect, the sight of the scion of an intellectual family who takes money dishonestly and, far worse, perjures

himself about it before a grand jury. Read the Van Doren confession carefully and you will find much there to explain our present shifting as well as shifty morality. And you will find no word in it of faith in God or the breaking of His laws.

Catholic methods regarding the young could stand improving, too. "Before a world searching for God in impenetrable and agonizing darkness, we, as Christians, can no longer tolerate . . . certain authoritarian educational patter." In that quotation from a recent book lies an explanation of what is wrong with some Catholic teaching of the young, not in literature and science, but in theology and faith. This is put before them but often not explained, and if we wish to hold them in their faith they must understand it. "He who knows thee will never leave thee," says Gertrud von le Fort of the Church. We hear of Catholic college students who complain that they recite from a text; there is no live discussion. Yet the essence of today's education is to explain, to discuss.

"He Loves Us So Much"

There is much talk today of work camps. They are better than reform camps, which often deform still further the young mind. They keep boys busy and doing something that needs to be done. But what of their souls? For they have souls, all of them.

Let me tell you of a way in which this problem is being met in one place. At the Information Center connected with St. Patrick's Cathedral in New York, boys from the high schools have been distributing leaflets at subway exits. The staff thought it would bring in people to the instruction classes. It has worked surprisingly well, and among those who came have been some real beatnik types, boys in blue jeans and beards, girls in short skirts and heavy make-up. They have kept coming. To the surprise and delight of those in charge of the classes, they listen. After a while the beards disappear, the make-up becomes reasonable. But Monsignor McManus, the young and vigorous head of the Center, says the fine moment is when the brooding, gloomy faces begin to smile. And the finest moment is when they begin to pray. It is, he says, like the praying of a child.

We have tried everything else. We might try the love of God and, at the same time, get the young to work for other people, make them feel they are useful. To think of someone besides yourself is also of the essence of our Faith.

For those who want to study a little this subject of education by explanation, I suggest a book I am reading and from which I have quoted here several times. It is called *Love Or Constraint?* It deals especially with religious education and should be of value to every teacher and parent or every priest and religious who deals with the young. The book is by Marc Oraison, himself both priest and medical doctor, and the publisher is P. J. Kenedy and Sons. But it must be read with an open mind, and prayerfully.

*Red makes
the difference
between win
and lose*



*Hit with
tuberculosis,
Red was out
last year*



*Kathleen
and Eileen
relax with
their dad*



*His family
welcomes Red
home from
the hospital*



ROUND TWO FOR RED

BY RED SMITH

**Red Schoendienst
faces the biggest test of
his career. Millions
are rooting for him**

ALBERT FRED and Mary O'Reilly Schoendienst were chatting with their friend Francis Cardinal Spellman. "How many children have you kids got now?" the Cardinal asked.

"Four," Red Schoendienst said. "Colleen, Kathleen, Eileen, and Kevin."

"Colleen Schoendienst," His Eminence repeated, "Kathleen Schoendienst, Eileen Schoendienst, Kevin Schoendienst. Red, it looks like another case of the Germans losing the war."

If Red got licked at the baptismal font, he couldn't have been trying. On February 2, thirty-seven years will have passed since he was born in Germantown, Illinois, and Red Schoendienst has had his share of adversity in thirty-seven years, and he has yet to lose a battle that he wanted to win.

In a little while the bell will ring for the second round of the toughest fight he has ever faced. He won the first round big. Millions of Americans, whether they're baseball fans or not, will be watching and rooting for him in the second.

Sick, weak, and racked with a weariness that frightened him, Red Schoendienst played seven games wonderfully well at second base for the Milwaukee Braves in the World Series of 1958, then went home to St. Louis and learned from the doctors there that he had tuberculosis. Science has made great gains against the white plague, but it is still a disease that can kill.

Schoendienst did what he knew he had to do. He went to bed and rested, building his strength for two major operations, resting and rebuilding after the operations. By September 1, 1959, he was back in Milwaukee in uniform, not yet fit for regular play but able to appear briefly in a few of the season's concluding games. He had won the first round.

The second round will start when the Braves begin spring training and Schoendienst attempts to recapture the skills that made him best in the world at his specialized craft. It is a terrible task he has set for himself, and perhaps a dangerous one. Doctors warn tuberculosis patients against fatigue, and the nervous strain of a baseball season can drain the strength of young and healthy animals. Doctors urge tuberculosis patients to build up their weight, but a baseball player can't get fat.

Knowing what he must do to win his fight, Schoendienst has already dieted off the excess weight of his convalescence. He'll go to camp weighing around 180 pounds, only a pound or so over his normal playing weight. He won't be satisfied, you see, merely to do an adequate job that would keep

him in the major leagues. He is resolved to become again the player he was, the key player who made world champions of a team that had been good but not good enough.

When the Braves moved from Boston to Milwaukee, they leaped from seventh to second place in the National League. "Isn't it wonderful," people said, "what enthusiasm can do? It's the support of those idolatrous Milwaukee crowds that has inspired this team."

It wasn't anything of the sort. When the Braves moved west, they had a promising young team that could have finished second in Boston. For four years, the inspiring cheers they heard in Milwaukee failed to move them above second place. Then they got a quiet, gifted Dutchman to do the job at second base which nobody had done before, a dexterous, polished workman who never made speeches or hollered or goaded anybody but did his work with a calm sureness that brought the defense together and made it click.

Schoendienst arrived in June, 1957. That year, Milwaukee won the pennant and the World Series. In 1958, the Braves won the pennant and lost the World Series. In 1959, without Schoendienst, they didn't win anything. That's what he has meant to a ball club. That's what he is resolved to mean again.

He would deny that if he were asked, not because it isn't true but because he never pretends to any such magnitude as a star. The most he ever says is, "I thought I was doing all right, and I hope they were satisfied with me in Milwaukee."

That's the way he phrases it, telling of his early days with the Braves. He had played for the St. Louis Cardinals and then the New York Giants and now he was doing his best for Milwaukee. After the Giants traded him, the family had flown out to join him, the first plane trip for the children. They had been here about three weeks and things were going swimmingly, and then Colleen shook him.

"Daddy," she asked, "when are you going to be traded again? It's so much fun to fly."

Chances are he'll never be traded again. He'll either win his battle and stay with the Braves, or discover in Milwaukee that the time has come to pack it in. In any event, there'll be no holler about being short-changed by fortune. He sincerely regards himself as the luckiest guy in the world.

In a way, he has been lucky, in spite of disappointments and crippling injuries and grave illness. He is one of those fortunate ones equipped by nature and enabled by circumstances to make a living at the one job in the world he

enjoys most. Everything about baseball is fun for him, even those hit-and-run exhibition tours on the way home from training camp, when the players live in a Pullman car, sleep and eat irregularly, and risk injury on bush-league fields in every sort of weather.

Many players loathe this barnstorming, especially so because their salaries don't start until the regular season opens. Some have postponed signing contracts until the eve of opening day, ostensibly haggling for a wage increase but actually stalling just to avoid the discomforts of travel. Lying in bed last spring, Schoendienst remembered all the fun he'd had on those trips and envied his friends for every uncomfortable moment.

THE EXPLANATION is that none of the things that have come to him—success, money, fame, and maturity—ever changed the red-haired, green-eyed, slender kid who grew up playing games in Germantown, Illinois. That was, and is, a good place for a boy to grow up, a small, farming community in Clinton County, forty miles across the Mississippi from St. Louis.

Baseball was a big part of life in Germantown. On weekdays, the radio brought play-by-play descriptions of the Browns' and Cardinals' games. There was a county league with home-grown talent representing Germantown and other villages of comparable size. In the fall, some barnstorming team would stop by for an exhibition and Red could see how a big-league infielder charged a ground ball, gathered it in, and threw to first without pause to straighten up.

Later on, after he had reached the majors, Red was to go barnstorming in that same country himself. He played first base on a team that had one of his brothers at second, another at shortstop, another at third, and two professionals named Yogi Berra and Joe Garagiola who alternated at catching and playing the outfield. Double plays went Schoendienst to Schoendienst to Schoendienst.

As a kid, he played any game that could be played with a stick. If there weren't enough hands for baseball, they played corkball or just practiced batting bottle caps. The cork ball is about the size of a golf ball, but lighter. It sails, curves, dips, and jumps. If you swung once and missed and the catcher caught the pitch, you were out.

You needed a hitter's eye for corkball, and the bottle-cap game was twice as difficult. Reaching out this way and that to hit a spinning disk with a broomstick gave Schoendienst the two-handed dexterity that made him a switch hitter. He's right-handed at most things, but he plays pool and shoots a gun

left-handed, and once when his right shoulder was injured he taught himself to throw with his left hand.

St. Louis, forty miles away, was a remote, romantic place. When Red was a kid, the Cardinals drew many customers from Illinois, but when he was twenty-two and playing for the first time in Sportsman's Park, he had seen only one big-league game from the bleachers. He saw that one as a guest of the club.

It was 1942, when Red was nineteen. The Cardinals advertised a tryout school for kids with no professional affiliations. Red and two companions hitched a ride from Germantown on a Pevely Dairy truck. "What've we got to lose?" they had asked each other. "The Dodgers are coming in, and if the Cardinals let us stay a couple of days, we'll get to see a big-league game free."

The Cardinals let them stay three days while they went through their paces for a jury of scouts. One night Red slept in the home of a friend. Another night he slept on a bench in the plaza in front of Union Station. That was just about the toughest section of town in those days, populated by derelicts, degenerates, and worse, but the boy was armored in innocence. All he knew was that you walked two miles or so west on Market Street to Grand Avenue. Then, if you could afford it, you took a trolley car north and got off when you saw the ball park.

After his three-day trial, Schoendienst went home. It turned out later that his effortless grace had caught the eye of a scout named Joe Mathes, but Mathes was called out of town before the tryouts were over and nobody else told Red to stick around. On his return, Mathes asked, "What happened to that red-headed kid?" and the Cardinals sent for him.

They signed him to a contract and shipped him to Union City, Tennessee. Branch Rickey, then head of the St. Louis farm system, was present when Red played his first professional game. Schoendienst got three hits but made a three-run error at shortstop which lost the game. He was in the clubhouse hiding his head in a locker when Rickey found him.

"Son," Rickey said, "you're going to play ball for many years, and so you're going to make a great many errors."

Rickey was half right. Up to now, Schoendienst has played ball for seventeen years. He holds practically all the National League records for errorless play at second base. That's not counting his play at first base, shortstop, third base, and in the outfield.

One of these days we may see him pitching, with his left arm if his right is no good.

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BOOK REVIEWS

ONE FOLD

Edited by Edward F. Hanahoe, S.A. and Titus Cranny, S.A. 384 pages. Graymoor Press. \$6.50

One Fold is a book of great interest to anyone concerned with the urgent question of Christian Unity. It is a commemorative volume for the Golden Jubilee of the Chair of Unity Octave.

Twelve contributors, in this carefully planned work, explain the history and the basic principles of the modern convert apostolate.

Charles Boyer, editor of *Unitas*, points out the important difference between coexistence and unity in truth. Clement Englert stresses our Eastern Catholics as "the bridge of reunion" between Oriental dissidents and Rome. Ralph Thomas sees the Jews as currently trying to find their place in the world and thus more receptive to Catholic influence. According to Roget Matzerath, Anglicans are the heart of the ecumenical spirit in the World Council of Churches, with great power to swing huge numbers toward Protestantism or to Catholicism.

Two editors trace the historical development of the Unity Octave, with emphasis on papal encouragement. As its founder, Father Paul James Francis, saw it, it was a movement "specially raised up by God to assume a sacrificial and mediatorial position." Pope John XXIII said that his decision to summon the next general council was occasioned by the Octave celebrations which he personally conducted last January at St. Paul's Basilica in Rome.

In recent years, a relatively new idea has entered into the discussion of Christian Unity. This new idea is built around the term "*vestigia ecclesiae*," often translated as "elements of the Church." Non-Catholics generally use the term to designate a bond of fellowship whereby unity in doctrine and worship will eventually be fully realized. Catholics use the expression to signify the good things found in non-Catholic bodies, on which the full structure of the Faith can be built. Edward Hanahoe analyzes, with remarkable clarity, this new idea which has entered into present-day discussions on the restoration of religious unity in Christendom.

Francis Connell treats of the necessity of the Church for salvation. He

also discusses current American fears of Catholic political pressures. Francis Curran assesses the current, unprecedented convert movement to the Catholic Church in the U.S.

Several shorter studies fill out the historical details of the volume: "Image Breakers of Constantinople," by Theophane Carroll; "The Meaning of Atonement," by Kenneth Dougherty; and "Mary and the Church in St. Jerome," by Gregory Figueroa.

Here is a valuable volume that should be in the hands of anyone concerned with the question of Christian Unity or actively engaged in convert work.

JOHN A. HARDON, S.J.

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By Rev. George A. Kelly. 235 pages. Random House. \$4.95



Father Kelly

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The penetrating remarks cover a vast range. A parent's job, moral training, Catholic schools, how to teach sex, "exceptional" children, where to get help in trouble, should mothers work—these are but samples of the subjects covered.

"How to Handle Your Teen-Ager" points out the three differences between today's children and yesterday's. Such important items as outside influences (television), more spending money, and a lack of security, all create problems unknown generations ago. The author stresses that the child needs love, encouragement, direction—and responsibility.

There are wise words on allowing your child to choose his own state in life but helping him to prepare for it. Any vocation must fulfill three basic requirements: it must help the child save his soul; it should serve mankind; the work should be within the capabilities of the individual. The book closes with a list of religious practices for the home.

Father Kelly has done parents a tremendous service. His book is an indispensable guidepost for Catholic families.

MARY ELIZABETH REEDY.

DEATH

By Barry Ulanov. 292 pages. Sheed & Ward. \$5.00

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has "death" screamed at him daily from his radio, TV, and newspaper headlines. He is becoming increasingly aware that death, like taxes and the weather, is something that everybody talks about, but nobody does anything about.

Well, Barry Ulanov has done something about it. He has put together a book of over 300 "thoughts" on death, gathered from some 130 poets, preachers, and philosophers. His guiding principle was one of consolation and preparation. "Whether we question death or answer it, or stand aside from it in bewilderment, thought must precede action," he says. Since none of us is excepted from the final encounter, the book has a large potential audience.

Mr. Ulanov has obviously read widely and discriminatingly. He has, at least in this reader's opinion, successfully avoided the anthologist's mortally plaguing difficulty: triteness.

Not all of the authors represented in this collection are Catholic, or even Christian; but, inserted as their work is into a Christian framework, it contributes to the book's over-all atmosphere of hope and joy in the face of the inevitable consummation. One of the book's selections from George Herbert aptly epitomizes this optimistic attitude:

Death, thou wast once an uncouth
hideous thing.

But since Our Saviour's death did
put some blood into thy face;
Thou are grown fair and full of
grace.

ALBERT D. MOSER, C.S.P.

HEROIC SANCTITY AND INSANITY

By Thomas Verner Moore, M.D.
Grune & Stratton. 243 pages. \$5.00

This is another great book of a great author, psychologist, physician, psychiatrist, priest, and Carthusian. Dr. Moore is a former Director of the Child Guidance Center of the Catholic University, whom I had the honor of succeeding in 1948.

This is a thought-provoking presentation of the problem of heroic sanctity and insanity. It is a spiritual book written by a saintly man, who believes that faith and sanctity can "move mountains." For example, in dealing with organic brain disease, he observes that "even a moderate degree of holiness may suffice to ward off mental disease due to syphilis" (page 221).

There are three major parts: the first deals with the heroic virtue of the saints; the second, with mental disorders and sanctity at its therapeutic level; the third, with nature and grace in the making of a saint.

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True sanctity, even heroic, is open to all. To attain this, a person must conform the human acts flowing from his free will to the Will of God. The more one conforms his free acts to God's law and to the counsels given us by Jesus Christ, the more sanctity of life he attains. "Every good Christian should not only pray but lead a life of prayer" (page 98). Thus, the first part of this book introduces us to the life of saints with the explanation of faith, hope, charity, and heroism of sanctity in the service of God and man. In the second part, the book deals with mental disorders. As I understand this chapter, it seems that some souls have attained great holiness built on the struggle with, and religious acceptance of, a mental disorder which is growing in them. Of course, this presupposes that the mind is still rendering fairly sound judgments and therefore the will is still free. When the mind becomes so impaired that its judgments are no longer sound, then whatever holiness of life has been attained will surely remain, no matter in what psychotic state the person may be.

The third part deals with nature and grace in the making of a saint. Father Moore defends the heroic sanctity of St. Thérèse of Lisieux, who was often regarded by priests and psychiatrists as having had mental difficulties such as depressions and an anxiety neurosis. St. Thérèse is one of the greatest saints, independently of her alleged personality disorder. With God's grace, she fashioned her soul into a tower of sanctity, thus triumphing over her inner conflicts. Every saint has his quirks of temperament and personality.

This book is a must for every psychiatrist, psychologist, related professions, and the average intelligent Catholic. You may not agree with all concepts written in this book. It still remains a monument to sanctity.

ROBERT P. ODENWALD, M. D.

CITADEL OF GOD

By Louis de Wohl.
Lippincott.

352 pages.
\$4.50

Famous as the father of Western Monasticism and founder of a revered religious order, St. Benedict is a likely subject for portraiture. Christopher Dawson has called him one of the great creators of medieval Christendom.

Despite such potential, *Citadel of God* is less compelling than *The Joyful Beggar*. Although interesting as hagiography, it does not succeed as a novel. The language is sententious and



Louis de Wohl

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crowded with clichés. The phrasing is careless, and the dialogue often sounds anachronistic. Characters are improbably unilateral and situations often forced, so that the struggle of fiction to suspend the reader's disbelief is seldom realized. De Wohl often reveals his insights into the mystery of holiness, but he fails to make his vision live. Some of the profiles are absorbing—Boethius, especially, and Theoderic, but even they are largely undeveloped. The focus is again an indirect one, and St. Benedict appears too seldom in an uneven plot centering about the Gothic invasion.

Louis de Wohl's principal ability is the discernment of forces which fashion history and the roles saints play in mirroring to troubled ages the mind and heart of Christ. *Citadel of God* reflects such a pattern but fails in its effort to embody, as well as to explain, the past. Probably, de Wohl should question his choice of form and remember too, in the ardor of his admirable apostolicity, that one must, everywhere in art, make haste slowly.

WILLIAM A. MCBRIEN, PH.D.

FREEDOM IS MY BEAT!

By Jules Dubois.
 Bobbs-Merrill.

295 pages.
 \$3.95

Fidel Castro's biographer has raced into print with a digest and summary of his pre-Castro exploits south of the border as roving correspondent for the *Chicago Tribune*. In his almost thirty years of Latin-American reporting, there have been at least as many revolts, revolutions, coups, and assorted blood-lettings in Latin America. Dubois hasn't missed many.



Jules Dubois

He has qualified the hard way, therefore, as a resident expert on the area's problems. In this brief and largely personal book, he has focused on two issues: (1) the difficulty of maintaining freedom of the press, North American style, under dictatorial regimes; (2) the peril of Communism, whose true devotees in Latin America are often numerically small but invariably zealous and articulate in stirring up resentment against "Yankee imperialism."

Without false modesty, Dubois has described his own contributions to press freedom in fights against censorship under dictators of all persuasions and in his work with the Inter-American Press Association.

As a literary effort, these memoirs suffer from a kind of occupational affliction peculiar to a roving correspondent. They are episodic, disjointed, and haphazard in organization. They leap-

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frog all over Central and South America,
leaving few clear impressions except
that life for a dedicated reporter in
Latin America can be very rugged.

A somewhat reproachful epilogue on
Castro, as he is currently displaying
himself in Cuba, emphasizes Dubois'
outstanding virtue as a reporter—the
ability to be critically objective about
today's news today, without regard for
hopes, fears, loves, or hates of yester-
day.

JOHN J. SMEE.

SUMMIT ROUNDUP

By William Stringer.
Longmans, Green.

202 pages.
\$4.50

Catching the spirit of
the times, veteran cor-
respondent William
Stringer, of the *Chris-
tian Science Monitor*,
has fashioned a series
of twenty-one profiles
covering outstanding
world leaders whose
countries are influenc-
ing world events today. Stringer, ac-
companied by photographer Gordon
Converse, ranged around the world on
a 30,000-mile trip, speaking with of-
ficials and commoners alike. In re-
porting the record, he seeks to portray
accurately the feelings, and sense of
mission, of leaders as diverse in outlook
as Eisenhower and Khrushchev, Nehru
and Chiang Kai-shek.



W. Stringer

The book, delving into the attitudes
and lives of little-known but important
world leaders such as Rahman of Ma-
laya and Nkrumah of Ghana, serves a
useful purpose in capsuling for the
reading public reports of what these
personages consider their roles to be
and what direction of development
they expect their countries to take.

But the book's value ends here. De-
spite the author's considerable journal-
istic talents and his flair for the apt
phrase, his coverage is decidedly super-
ficial, perhaps necessarily so, consider-
ing the scope of the undertaking. The
book's style is spotty and the content
varies from excellent in the instance of
Israel and Ben-Gurion, where the spirit
of that industrious land is caught, to
downright poor in the case of President
Eisenhower, where the author fails to
interpret either the President or his
country with the insight one might ex-
pect from a Washington bureau chief
of a major U.S. newspaper.

For a brief summation of the world's
leadership on the eve of a possibly
momentous Summit Meeting, this book
will do, but for a penetrating examina-
tion of the issues and personalities in-
volved in this great drama, the reader
is advised to look elsewhere.

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THE YELLOW WIND

By William Stevenson. 424 pages.
 Houghton Mifflin. \$6.00

Mr. Stevenson is no more in favor of the philosophy and the method of the rulers of Red China than *THE SIGN* is. And what interests him in that group of implacable men is not so much the philosophy with which they attempt to indoctrinate the multitude as the method by which they attempt to subjugate it. His book is mainly a series of vivid, concrete descriptions of the gruesomely fascinating features of that method. And Mr. Stevenson knows; he has been there; he has seen it all; and he is a gifted reporter. As thorough as he is readable, he provides an eighteen-page index to a book which is a superb source of information.

One thought advanced by Mr. Stevenson is this: there are elements in the old Confucianism which make a good soil for the seeds of the new Communism. Much learning and much thought, one imagines, could be thrown into the pros and the cons of that opinion. But Mr. Stevenson, primarily, although a thoughtful man, is a reporter and not a philosopher, and he tells us things we ought to know about an immense population which is led by men who, in his opinion, are as ambitious as Lenin, Stalin, or Khrushchev and perhaps even more clever.

The twenty-five photographs, taken by Mr. Stevenson himself, contribute to the immediacy and the realism of the book's impact.

JOHN DINEEN.

TOO MANY GHOSTS

By Paul Gallico. 288 pages.
 Doubleday. \$3.95

Mr. Paul Gallico writes an intriguing story about people and poltergeists in a charming old English castle. Lord Parradine considers the strange noises, flying objects, and bogie beings as just so much rot. But they do upset his guests. And sometimes, ghosts can just go, or glide, too far. Especially when they wreck the furnishings in the Hon. Isobel Parradine's bedroom. Bad taste, that!

M'lord is finally persuaded to hire a ghost-breaker or exorcist to stop all the hanky-panky. He appeals to Mr. Alexander Hero of London, a psychical researcher and private investigator of the paranormal.

Hero uses the scientific approach and the aid of his stepsister, Lady Margaret Callandar, an accomplished photog-



Paul Gallico

rapher. Posing as a guest at Parradine Hall, Mr. Hero is confronted with distractions and dangers from various pretty women, a jealous army major, and a much too clever child. The atmosphere of the haunted castle is charged with terror, alarms, and family jealousies.

On previous investigations, Mr. Hero has invariably traced the spectral terrors to human agents or natural causes. And now, he manfully does battle against the unknown in the hope that he may break through to make contact with the spirit world.

Although it is often amusing and at times arresting, *Too Many Ghosts* has too many characters with too many motives.

PAUL QUINN.

LIGHTNING MEDITATIONS

By Ronald Knox. 164 pages.
 Sheed & Ward. \$3.00

This week, instead of reading the inspirational column in your Sunday supplement, try one of the chapters of Ronald Knox's newest book. The substitution wouldn't be capricious; for this latest volume from the late Monsignor is a series (nearly eighty) of short sermons (less than four hundred words each) that appeared originally in the Sunday edition of *The Times* of London.

The comparison will be illuminating. Instead of the sentimental, naturalistic, uplift material that our papers too often give us in the name of religion, *The Times* for over twelve years gave its readers the heart of religion in the inimitable manner of Monsignor Knox.

If you have read *Stimuli*, the first collection made from the weekly columns, you know what to expect. You won't have to be coaxed to get the new collection.

The uninitiated will find these sermonettes to be among the most delightful and provocative of Knox's writings. His erudition, with its rich Biblical flavoring and its classical style, is, of course, here in plenty. But the demands of the form, its overriding economy, bring the Knox style to its best. The deceptively casual effect of his style fails to mark the truth that, in fact, his prose has been turned "to concert pitch." The sharp focus of each piece highlights the sharp-edged wit that gives these sermonettes their peculiar power to prick the bubbles of religious complacency.

Over half the book follows the liturgical cycle of the Sundays. There are a few sermons on the saints, some



Ronald Knox

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PION

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on the virtues, and several that have to be classified "This and That." Taken one a day, they would be able to revive any Catholic's religious sense.

JOHN J. KIRVAN, C.S.P.

THE HERO: CHARLES A. LINDBERGH

By Kenneth S. Davis. 527 pages.
Doubleday. \$4.95

Kenneth Davis feels, according to his Preface, that *The Hero*, Charles A. Lindbergh, should be treated "in a mood at once dispassionate and compassionate, but from a clear and definite point of view." This biographical study seems, however, to be the result of dispassion's victory over compassion.



Kenneth Davis

The author was evidently repelled by what he learned of Lindbergh's personality, studied in research so extensive that it fills an eighty-one-page, bibliographical essay. The resultant portrait is of a man whose private character, cold, egotistical, arrogant, and even at times inhumane, is at complete variance with his public image, shy, modest, and friendly.

Such a picture will shock and disturb those Americans who have only vaguely nostalgic memories of "Lucky Lindy" and his wonderful flight to Paris. The scarcely veiled insinuations that Lindbergh was, in spite of his constant demands for privacy, hungry for publicity and sometimes sought it in devious ways will not convince those who sympathized with his torture by the American press at the time of his son's kidnapping.

Mr. Davis has not succeeded in his self-imposed task of narrating his story "very plainly and simply." At times, his prose is turgid and pretentious; occasionally, he employs psychological or sociological jargon. Yet, no one else has told the story of Charles A. Lindbergh so fully—or so coldly.

HENRY L. ROFINOT.

PIONEERS FOR CHRIST

By Doris Burton. 171 pages.
Academy Library Guild. \$2.95

The portrait of a saint is usually painted in the somber hues of suffering, hardship, and discouragement. The sketches of ten founders of religious congregations chosen for this book represent many countries, varied social backgrounds, centuries ranging from the sixteenth to the twentieth; yet the coloring is common to all.

We have, for example, from the nineteenth century, the story of Vener-

able Francis Libermann, Alsatian Jew, son of a Rabbi. After his conversion he studied to become a priest, only to be stricken with epilepsy on the eve of ordination. Sick, despised, he worked in the garden of the novitiate for fifteen years until God cured him of his "dear malady." Father Libermann is the founder of the Congregation of the Holy Ghost Fathers.

There was John Ciudad, a Portuguese soldier who had no desire other than winning glory for himself. At one point in his checkered career, he was committed to the Royal Hospital in Granada as insane. Shocked at what he saw there, he dedicated the rest of his life to the care of the sick poor. He founded the order of the Hospitalers in 1540. Today the work of the Hospitaller Brothers has spread throughout the world. John of God, as he was called, is the Patron of Hospitals.

Peculiar to our own times and needs is the work of Msgr. Cardijn, Belgian priest and founder of the Young Christian Workers. This organization trains leaders recruited from factories and other places of work to win back lapsed Catholics among themselves and to strive for Christian standards among non-Catholics.

Informative and inspirational, *Pioneers for Christ* should be a particularly valuable addition to a school library.

ANNE CYR.

STEPHEN LEACOCK: HUMORIST AND HUMANIST

By Ralph L. Curry. 383 pages.
Doubleday. \$4.95

Once upon a time, when this century was fairly new, there burst upon the literary world a humorist of more genuine delight than anyone since Edward Lear or W. S. Gilbert; and, of all American places, he wrote from Canada. In this scholarly man, for he was a professor of political economy at McGill University, English literature in our northern neighbor attained maturity.

Perhaps no one but his own devoted Canadians reads Stephen Leacock today; but in that land of Our Lady of the Snows he has attained a stature of nobility, because of his intellectual no less than his humorous attainments, that our own Mark Twain may never reach. At one time he was called "the Mark Twain of Canada," "but he was much more closely akin to the English nonsense school, Lear, Gilbert, and Lewis Carroll. It was a delight to find in this book that quotation, long remembered since I was a schoolboy, in



Ralph L. Curry



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his *Nonsense Novels*—the one about
Lord Ronald, who "flung himself from
the room, flung himself upon his horse,
and rode madly off in all directions."
It epitomizes Leacock's humor.

Leacock owed more to O. Henry than
to Samuel Clemens; he had O. Henry's
gift of giving much in little. But in
the larger sense he was *sui generis*, of
himself alone.

This is a rather serious study, not of
the humorist but rather of the whole
man, the teacher and lecturer that
Canada in his day so much honored.
He still deserves that maple-leaf wreath
today.

DORAN HURLEY.

HOWELLS: HIS LIFE AND WORLD

By Van Wyck Brooks. 296 pages.
Dutton. \$5.00

The distinguished au-
thor of *The Flowering
of New England* has
now written a quietly
informative study of
William Dean How-
ells. It is doubtful
that Howells is much
read today, but for



more than half a cen-
tury he was one of the great American
literary figures. As novelist, critic, and
editor of *The Atlantic*, his influence on
American literary taste was decisive.
Van Wyck Brooks, who has much in
common with Howells, surveys his sub-
ject's career and portrays his circle of
friends, among whom Henry James and
Mark Twain were the most intimate.

A measure of Howells' influence was
noted by the architect Cass Gilbert: "A
single sentence in *Silas Lapham* about
black walnut changed the entire trend
of thought and made it possible for the
architects of the time to stem the turbid
tide of brownstone and black walnut
then so dear to the heart of the Ameri-
can millionaire."

Toward the end of his long life,
Howells was to find himself a forgotten
man. Yet Rudyard Kipling called
Howells "the father of a multitude of
heirs who have inherited his treasures
but forgotten the paternity."

Any book that Van Wyck Brooks
writes is worth reading, but one can
hardly agree with the jacket blurb that
this book is "an engrossing biography"
or "a literary event of the first magni-
tude." Unless the reader has a partic-
ular interest in Howells, I fear that
the detailed analysis of the many novels
becomes a bit wearying and the foot-
notes too profuse. For Howells' ad-
mirers, however, this book will no
doubt be welcomed. It is a valuable
addition to American literary history.

DOYLE HENNESSY.

WHAT IS A JEW?

(Continued from page 16)

Alliance" (a society of Jewish converts to Protestantism), all devoted to the work of convincing Jews that Jesus is the Messiah. For several reasons, however, some good, some not so good, there is no similar effort by Catholics.

To be sure, we have organizations like the Archconfraternity of Prayer for Peace and Good Will to Israel, in Kansas City, and the Edith Stein Guild, in New York. But neither of them is engaged in missionary activities. While the Guild wishes to offer a helping hand to Jewish converts, the Archconfraternity seeks to break down barriers and extend the Church's intercession for the people St. John calls "His own." To the majority of Catholics, I am afraid, the longing of St. Paul for his kinsmen is something unknown. Only a few share the feeling of Pope Gregory IX, who wrote in 1236: "To all who come to the Christian faith we open our loving and paternal heart . . . yet converts from Judaism we cherish the more dearly. For this is our hope: If a branch of the wild olive, against its nature grafted onto the good, brings forth delightful fruit, all the more will those branches which had been broken off the sacred root (bring forth sweet fruit) when, in harmony with their nature, they are grafted onto the good olive."

Are there many Jewish converts to the Church, and what is Judaism's attitude toward them?

"Many" is, of course, a relative term. Some may think two thousand many, others will not. In any case, there are no complete figures, because there is no way of gathering them. A priest friend of mine knows, or has had correspondence with, about 1300 Jewish converts in the United States and Canada. Among these are 38 priests, 13 brothers, 32 nuns, and 7 seminarians. (Some of these are persons of Jewish background rather than converts.) Another friend has contact with 27 priests, 10 brothers, 40 nuns, and 10 seminarians. The entire number, I am afraid, remains heaven's secret.

Formerly, to be a convert meant to be an outcast. Today, rejection by one's parents is no longer the rule. Some converts have, after a period of anguish, fully regained the affection of their family. Though the general climate has changed and bitter words have become fewer, the Synagogue, understandably, continues to consider the convert an apostate, even a traitor. On the other hand, a conversion lacks depth if the convert is oblivious of his bond with the Jewish people of all times. Far from being an enemy, he loves them as his own flesh and blood but a thousand times more as the flesh and blood of Christ.

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SPACE-AGE IDEA MAN

(Continued from page 29)

developing the right equipment to find out what we saw and how to explain it," Thaler says. "I went through 1957 and half of 1958 without getting any extra money. I borrowed and wangled whatever I needed. But by mid-1958, on the strength of what we had done, I got \$400,000 from the emergency fund of the Secretary of Defense."

Because it can signal the launching of a missile within seconds, authorities believe that Tepee can double the fifteen-minute attack warning time which is possible with the present complex and costly radar network system.

At home, the subject of Thaler's work is so taboo that last August when newspaper reporters asked Barbara how much she knew about Project Tepee, she replied: "What's that?" Not that he would have much chance to discuss electronics and the ionosphere with her while besieged by Mark, seven; Paul, six; Alice, four; and Gregory, one.

Spiritual values get the most emphasis in the Thaler home. Barbara Thaler, who contributes her lovely "mellow soprano" voice to the St. John the Evangelist Church choir and at weddings, puts it simply: "The main goal for both of us is to go to Heaven—all the other things just fall into line."

Looking at his life up to this point, Thaler says: "The important thing is what I have done with myself, intellectually, spiritually, and philosophically, and not what I have done materialistically. I take my religion seriously, and that helps."

"There is of course no conflict between science and religion," he continues. "All the manifestations of physical science originate with God and only add to your understanding. In other words, in finding out all the well-ordered laws of nature, you're really discovering God."

As a change of pace from his heavy cerebration in the office, Thaler watches westerns on television, romps with the children, or indulges his considerable do-it-yourself talents. He built a fourth bedroom for his house with his own hands. At the Navy, he never touches a piece of equipment. When he gets a hankering to do so on weekends, he can repair to his old laboratory at Catholic University. It has been reserved for his use.

But Thaler is never really very far from creatively "thinking big" in relation to his job. While he cannot shed any light on the highly secret nature of ideas currently fermenting, he has a hunch they may prove quite useful to his country. "I've got some beauts," he says with typical self-confidence.

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WORKING MOTHERS' EMOTIONAL SCARS

(Continued from page 43)

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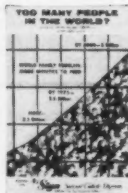
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